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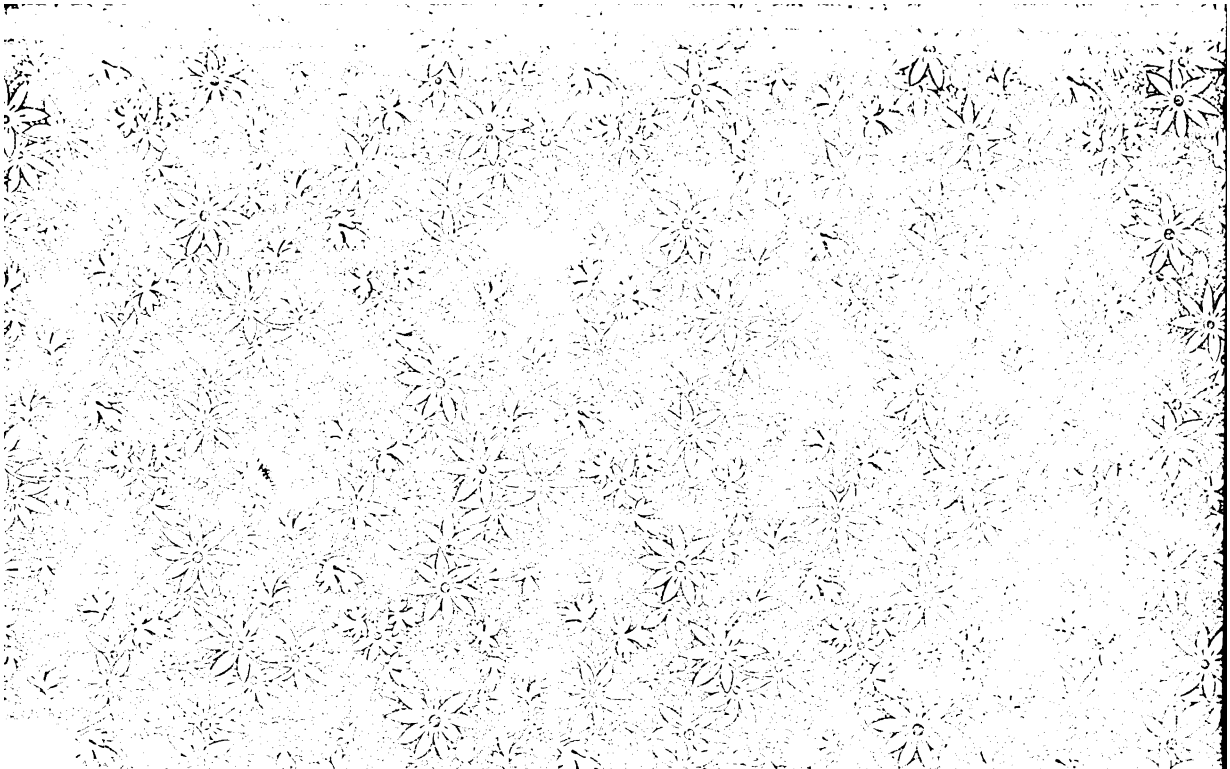
THE CHURCH CATECHISM

EXPLAINED

EDWARD CHEERE



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The Church Catechism Explained.

THE

Church Catechism Explained

WITH A VIEW TO THE CORRECTION OF

ERROR IN RELIGION & VICIOUSNESS IN LIFE.

BY THE

REV. EDWARD CHEERE, M.A.,

LATE VICAR OF LITTLE DRAYTON, SALOP.

"*Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.*" 2 Tim. i. 13.

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TO ALL

ENGAGED IN THE BLESSED WORK

OF INSTRUCTING THE YOUNG

IN THE PRINCIPLES OF THE CHRISTIAN RELIGION,

AS CONTAINED IN SCRIPTURE,

AND EXPLAINED BY

The Church of England

IN THE BOOK OF COMMON PRAYER,

THIS WORK

IS AFFECTIONATELY

INSCRIBED.

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The Church Catechism Explained.

THE BAPTISMAL COVENANT.

GODFATHERS AND GODMOTHERS.

What is your name?

N. or M.

Who gave you this name?

My godfathers and godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven

How many godfathers and godmothers ought you to have had?

(If boys,) two godfathers and one godmother; (if girls,) one godfather and two godmothers.

What is the duty of a godfather or godmother?

To see that we are taught our religion.

Is it not the duty of your parents to see that you are taught your religion?

Yes.

May *they* not then be your godparents?

No. Because they are already bound to see us taught as our parents.

What is the use of having other persons besides your parents to see that you are taught your religion?

In case our parents should die, or should neglect to teach us, or to see that we are taught.

Who then ought to stand for you as a godfather or godmother?

Some relation, friend, or neighbour of our parents.

Is it not a good thing for friends, and especially neighbours, to stand for one another's children?

Yes. Because it helps to keep them friends when they are interested each in the children of the other.

Ought neighbours and friends to refuse to stand for one another's children when asked to do so?

Never, unless they are shortly going to leave the neighbourhood or country in which the parents reside.

Why may they not refuse?

Because it is refusing an opportunity afforded them by God of doing good; and if that opportunity is wilfully neglected, it will have to be accounted for at the last day; especially as Christians are commanded in Scripture "to have a care one for another." 1st Cor. xii. 25.

Why does the Church require so many as five persons, viz., two parents and three godparents for each child?

Because the Church knows how precious the souls of Christ's little ones are in His sight; so that if death or other accident should take away a parent or a godparent; there will still be some one left to see after the religious training of the child.

Ought not Christian parents then to love the Church that takes so much care that their children should be taught their religion?

Yes, both parents and their children should love the Church that takes such care about the training of their souls for heaven.

Can poor and labouring people see that their children are taught their religion?

Yes, for if they cannot teach them themselves, they can see that they are sent regularly to school, where they are sure to be taught.

Why do people often refuse to stand as godparents to one another's children?

Because they think they have to promise something which they cannot perform.

Is this really the case?

No, they promise nothing for themselves, but only for the child; all they have to do, is to see that the child is taught its religion,

and that the parents are not neglectful in this respect; all can easily do this who have but the will to do it.

Are not the duties of a parent far greater than those of a godparent?

Yes, far greater, for a parent has to see after his child in every respect, both in heavenly and in earthly things; but the duty of a godparent relates only to heavenly things.

Does it not then shew great coolness and indifference to religion, when people make foolish if not wicked objections to standing as godfather or godmother to a friend's or neighbour's child?

It certainly does, and those who wilfully refuse to stand as godfather or godmother to a child, without good cause or reason for so doing, may well stand in fear of the condemnation pronounced by our blessed Lord, against all those who refuse to do good to Christ's little ones, as well as others of their fellow creatures.

And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. St. Matt. xviii. 5, 6, 10.

Then shall he answer them, saying, verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. St. Matt. xxv. 45.

Can you tell me any passage of Scripture which those who faithfully discharge the office of a godfather or godmother may with comfort apply to themselves?

Yes

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. St. Matt. x. 42.

And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me. St. Matt. xxv. 40.

Is it any part of the duty of a godfather or godmother to interfere with the authority of a parent over his child?

No, by no means. It is only the duty of a godfather or godmother to remind the parent of his duty towards his child, which being done all further interference is as improper as it is ill-timed and useless.

THE CHRISTIAN NAME.

You said that your godfathers and godmothers at your baptism gave you a name; what name do you call this?

My Christian Name.

Have you any other name besides your Christian Name?

Yes, my surname.

When was your Surname given to you?

Being the name of the family in which I was born, it was given to me at my birth.

When was your Christian Name given to you?

At my baptism.

Does the giving of a name form any essential or important part of baptism?

No. It is only given us at that time so that whenever we are called by that name it may remind us of our baptism.

Was there any religious ordinance among the Jews at which they gave a name to their children?

Yes, their circumcision.

Where do you find this to have been the case?

In St. Luke's Gospel, i. 59, 60, where at his circumcision the name of John was given to the Baptist; and, St. Luke ii. 21, where at His circumcision the name of JESUS was given to the infant Saviour.

BAPTISM A WASHING.

You say that your Christian Name was given to you at your baptism; what do you mean by baptism?

Being washed with water, in the name of the Father, and of the Son, and of the Holy Ghost.

What does the word baptism mean?

It is a Greek word signifying washing.

What is washed away at baptism?

Sin.

How can the water in baptism wash away sin?

Because it is accompanied with the Holy Spirit of God.

Are we not baptized with water only?

No. We are baptized with Water and the Holy Ghost.

Shew from Scripture that we are baptized with the Holy Spirit as well as with Water?

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 1st Cor. xii. 13.

For as many of you as have been baptized into Christ have put on Christ. Gal. iii. 27.

What is meant by putting on Christ?

His Holy Spirit coming upon us at our baptism, even as it came upon him at his baptism.

Are we then baptized with the same baptism as Christ was?

Yes.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Romans vi. 3, 4.

But are there not more baptisms than one?

There is but one baptism.

One Lord, one faith, one baptism. Eph. iv. 5.

But do we not read of John's baptism?

Yes. John's baptism was of water only, but this ended with him, and gave way to Christ's, or Christian baptism, which is of Water and the Holy Ghost.

You say that at your baptism sin was washed away; how was it that you had sin, seeing that you were an infant when you were baptized, and therefore could not know what sin was?

I was born in sin.

Shew from Scripture that you were born in sin?

Behold, I was shapen in iniquity; and in sin did my mother conceive me. Psalm li. 5.

Who can bring a clean thing out of an unclean? not one. Job xiv. 4.

How then can man be justified with God? or how can he be clean that is born of a woman? behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man, that is a worm? and the son of man, which is a worm? Job xxv. 4, 5, 6.

What is the name of the sin in which you were born?

Original, or birth sin.

What is the meaning of the word original?

Beginning.

What do you mean then by original sin?

Sin which began with our first parents, and came to each of us at our beginning, or birth.

Why is it called also birth sin?

Because we were born in it.

Did we commit this sin in which we were born?

No.

Who did commit it?

Our first parents, Adam and Eve, and we inherit it from them in the same manner as a bad tree produces bad fruit.

But do we not commit sin ourselves after we are baptized?

Yes, our sinful nature still remains, although we are baptized. See Article ix.

What sin is that called which we commit ourselves?

Actual sin.

Why is it called actual?

Because it is done by our own acts.

Are infants guilty of this sin?

No.

When do we commit actual sin?

Directly we know right from wrong.

Are any of us who know right from wrong free from this sin?

No.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1st St. John i. 8, 9.

When were you baptized?

When I was an infant.

What sin was washed away at your baptism?

My original or birth sin.

Shew from Scripture that sin is washed away at baptism.

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Acts xxii. 16.

Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts ii. 38.

What do you mean by remission?

Forgiveness.

But does not the Scripture say we must repent as well as be baptized if we wish to be forgiven?

Yes.

What is the use of baptizing infants then, seeing they cannot have repentance?

An infant is not required, as an infant, to have repentance.

Why not?

Because it never committed actual sin.

But you just now said that we were all born in sin?

Yes, that was original sin, which we did not commit ourselves, and we are not required to repent of sin which we never committed.

Can you shew that is agreeable to God's word, that little children should be brought to Him in baptism?

Yes, among the Jews little children were brought to God at their circumcision when only eight days old. And as baptism has taken the place of circumcision, being called in Scripture the circumcision of Christ, (Col. ii. 11, 12), and as our Saviour Himself said, "suffer little children to come unto Me, and forbid them not," (St. Mark x. 14), so it is plainly in accordance with the will of God, as contained in Scripture, that infants should be baptized.

What is the opinion of the Church respecting infants who have been baptized dying before they commit actual sin?

That they are undoubtedly saved.

Could we say that of them before their baptism?

No, because Scripture says (1st Cor. xv. 50), "flesh and blood cannot inherit the kingdom of God," therefore, seeing there is no promise, we must leave unbaptized infants, like the heathen, to the uncovenanted mercy of God.

BAPTISM A REGENERATION.

What are we all born of by nature?

Flesh and blood.

Why cannot flesh and blood enter heaven?

Because it is born in sin.

What are we then by nature, seeing we are born in sin?

The children of wrath.

Shew from Scripture that we were the children of wrath by nature?

And you hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Eph. ii. 1, 2, 3.

Ought we to remain the children of wrath?

No, we must become the children of grace, or of God.

When do we become the children of God?

At our baptism.

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. Gal. iii. 26, 27.

Were we then born again at our baptism?

Yes.

Of what were you born again at your baptism?

Of Water and the Holy Spirit.

Were we able to do anything then which we could not do before?

Yes, we then could enter the kingdom of heaven.

Jesus answered, verily, verily, I say unto thee, except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. St. John iii. 5.

What is the second birth of Water and the Spirit called?

A new birth unto righteousness.

What is that in one word?

Regeneration.

Are we then regenerate at our baptism?

Yes.

What do you mean by the word regeneration?

Being born again.

Does regeneration or being born again mean a change of heart?

No, it means a change of state or condition, and not a change of heart; a change in our state with respect to God, a change from a state of wrath, to a state of grace. Birth is only the entrance into a new state of existence, and by no means implies continuance.

Are our hearts as wicked and corrupt after baptism as they were before?

Yes, but then we receive the help of the Holy Spirit to enable us to change them.

When does this change of heart take place?

It is going on all our lives, provided that we do not hinder it by wilful sin.

You say that regeneration or being born again

means not a change of heart, but a change of state or condition, and that it took place at baptism. Can you tell me in what the change consists?

Before our baptism we were

1st. Born in sin.
Psalm li. 5.

2nd. ,, of flesh and blood.
1st Cor. xv. 50.

3rd. ,, The children of wrath.
Eph. ii. 1, 2, 3.

After our baptism we are

1st. Born unto righteousness.
Romans vi. 3, 4, 18.

2nd. ,, of Water and the Spirit.
St. John iii. 5.

3rd. ,, The children of grace or of God.
Gal. iii. 26, 27.

Was not this then a great change?

Yes.

—

CONVERSION, AND HOW IT DIFFERS FROM REGENERATION.

If regeneration or being born again took place at our baptism, and that it is not a change of heart, can you tell me a word which means a change of heart?

Yes, conversion.

What is the common meaning of the word conversion?

A turning.

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their

eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. St. Matt. xiii. 15.

Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. St. Matt. xviii. 3.

But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. St. Luke xxii. 32.

What does it mean in a religious sense?

Turning to God.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts iii. 19.

Does turning to God imply a change of heart?

Yes, it does.

Are not regeneration and conversion often in mistake considered the same thing, and taken one for the other by many serious and well-disposed persons?

Yes, very often, and this error has led to much disputing among Christians, and has caused the Holy Sacrament of Baptism to be but slightly regarded, especially among those who have made such disputes a pretext for separating themselves from the Church.

In order then that you may never fall into this error, repeat the difference between regeneration or being born again and conversion.

Regeneration—

1st. Is a change of state or condition.

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1st. Is a change of state or condition.

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visible token of God's dealings with us. St. Paul's conversion was from Error to Truth, but our's is from Sin to Holiness, and must therefore (as before shewn) be gradual and continuous, or always going on.

OF THE BAPTISMAL COVENANT.

You have hitherto been speaking of Holy Baptism as a washing: is it anything besides a washing?

Yes, it is a Covenant.

What do you mean by the word Covenant?

An agreement between two or more parties.

How many parties are concerned in the Covenant of Holy Baptism?

Two.

Who are they?

God, and each of us.

What is God's part of this Covenant or Agreement?

To bring us into a state of salvation.

Was God obliged to make an agreement with us, or bring us into a state of salvation?

No.

Did we deserve that He should do all this for us?

No, it was not through any merits or deservings of our own that God either made a covenant with us, or brought us into a state of salvation.

Could we ever have deserved these mercies by any deeds of our own?

No.

Why did God then make a covenant and bring us into a state of salvation at our baptism, if we never deserved it?

For the sake and through the merits of Jesus Christ our Saviour.

Why did He accept of us at all, even through the merits of Jesus Christ, seeing He was not obliged to do so?

Through His infinite goodness and mercy.

What do you mean by the word infinite?

Boundless, without beginning or end.

MEMBER OF CHRIST.

You say that God's part of the Covenant or Agreement made at our baptism was the bringing us into a state of salvation, what has God made us in bringing us into that state?

Members of Christ. Children of God, and Inheritors of the Kingdom of Heaven.

What do you mean by the word "Member"?

A limb or part of the body.

Whose body are you made a limb or part of at your baptism?

Christ's Body.

What do you mean by Christ's Body?

The Church.

Shew from Scripture that the Church is called Christ's Body.

And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body. Eph. i. 22, 23.

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church. Col. i. 24.

What part of that body is Christ?

The head.

What part are you and all other Christians?

Members or limbs.

Shew from Scripture that Christ is the head of that body.

And he is before all things, and by him all things consist. And he is the head of the body, the Church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. Col. i. 17, 18.

Shew from Scripture that we are the members of that body.

Now ye are the body of Christ, and members in particular. 1st Cor. xii. 27.

For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. Eph. v. 29, 30.

ON THE SINFULNESS OF DISSENT.

Seeing then that the Church is Christ's body, that He is the head of that body, and we are the members, must it not be very sinful in us to separate

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What do you mean by their "good words and fair speeches"?

Their talking and preaching.

Whom do you mean by the simple whose hearts they deceive?

The ignorant and unlearned.

Why are the ignorant and unlearned especially liable to fall into the sin of schism or dissent?

Because they cannot perceive that it is a sin, seeing that it puts on the cloak of religion.

Is not the sin of schism or dissent declared in Scripture to be one of those sins which are to prevail in the latter days?

Yes.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. 2nd Tim. iii. 1, 2, 5, 6, 7.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. 2nd Tim. iv. 3.

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. 1st St. John ii. 19.

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Romans vi. 3, 4, 18.

2nd. ,, of Water and the Spirit.
St. John iii. 5.

3rd. ,, The children of grace or of God.
Gal. iii. 26, 27.

Was not this then a great change?

Yes. ——

CONVERSION, AND HOW IT DIFFERS FROM REGENERATION.

If regeneration or being born again took place at our baptism, and that it is not a change of heart, can you tell me a word which means a change of heart?

Yes, conversion.

What is the common meaning of the word conversion?

A turning.

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their

eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. St. Matt. xiii. 15.

Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. St. Matt. xviii. 3.

But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. St. Luke xxii. 32.

What does it mean in a religious sense?

Turning to God.

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts iii. 19.

Does turning to God imply a change of heart?

Yes, it does.

Are not regeneration and conversion often in mistake considered the same thing, and taken one for the other by many serious and well-disposed persons?

Yes, very often, and this error has led to much disputing among Christians, and has caused the Holy Sacrament of Baptism to be but slightly regarded, especially among those who have made such disputes a pretext for separating themselves from the Church.

In order then that you may never fall into this error, repeat the difference between regeneration or being born again and conversion.

Regeneration—

1st. Is a change of state or condition.

For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? for while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal. 1st Cor. iii. 3.

What is the meaning of the word carnal?

Going after the flesh.

Do we ever pray to God to be delivered from the sin of schism or dissent?

Yes, in the Litany.

Say that portion of the Litany in which we pray to be delivered from this sin.

"From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and *schism*; from hardness of heart, and contempt of Thy Word and Commandment, good Lord deliver us."

With what great sins does the Church here class that of schism or dissent?

With hardness of heart and contempt of God's Word and Commandment.

Should we not therefore be very watchful and careful against falling into this sin ourselves, or of encouraging it in others, seeing that it is so contrary to God's Word and Commandment?

Yes.

How ought we then to avoid the sin of schism or dissent?

By never giving way to it ourselves, or encouraging it in others.

How ought we to behave towards those who have fallen into this sin?

We should do all we can by kindness, reason, and Scripture, to convince them of their error, and induce them to return to that one fold from which they, or their parents before them, have erred and strayed.

Did our Lord ever pray that there should be no divisions among His followers, but that they should all be one?

Yes.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one. St. John xvii. 20, 21, 22.

CHILD OF GOD.

What were you made at your baptism besides a member of Christ?

A child of God.

How was it that you became a child of God at your baptism?

Because I was made a member of Christ.

How does being made a member of Christ make you a child of God?

Because Christ is the Son of God, and we are members of His body.

How is Christ God's child?

He is the only-begotten Son of God.

For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. St. John iii. 16.

How are we God's children?

By adoption.

What do you mean by adoption?

Taking another person's child for our own.

But were we not always God's children?

No, for being born in sin we were the children of wrath.

When did we become the children of God?

At our baptism.

Shew that from Scripture.

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. Gal iii. 26, 27.

What do you mean in this text by putting on Christ?

Putting on or receiving His Holy Spirit.

Who does this text say have put on Christ?

As many as have been baptized.

Shew from Scripture that we are God's children by adoption.

For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our Spirit, that we are the children of God. Rom. viii. 15, 16.

What is this Spirit of adoption which St. Paul here declares all Christians to have received?

The Holy Spirit.

What are we enabled to call God, seeing that at our baptism we receive the Spirit of adoption?

Our Father.

Are little children after they are baptized allowed to call God their Father?

Yes.

Do little children and all Christians ever call God their Father?

Yes, in the Lord's Prayer.

Can unbaptized persons rightly call God their Father?

No, because being born in sin, they are, until they have been baptized, the children of wrath.

INHERITOR OF THE KINGDOM OF HEAVEN.

What else are we made at our baptism besides members of Christ and children of God?

Inheritors of the kingdom of heaven.

What do you mean by the word inheritor?

One who has a possession by heirship.

What is an heir?

One who succeeds to a possession by will or descent.

How is it that at our baptism we are made heirs or inheritors of the kingdom of heaven?

Because we are then the children of God, and being children are become heirs.

Shew from Scripture that because we are the children of God therefore we are heirs.

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Rom. viii. 17.

What is that possession of which we have been made heirs at our baptism?

The kingdom of heaven.

What do we mean here by the kingdom of heaven?

The Church of Christ, both militant and triumphant.

Where is the Church triumphant?

In heaven.

What has the Church in heaven triumphed over?

Sin.

But is there not a part of the Church on earth?

Yes.

What is that part of the Church which is on earth called?

Militant.

What do we mean by the word militant?

Fighting.

What is the Church on earth fighting with?

Sin.

Are there then two Churches, one in heaven and one on earth?

No, they are parts of the same.

How do we know that the Church in heaven and the Church on earth are one and the same?

Because Christ is the head of both, and if we are good we shall be members of both.

But are we not members of both parts of the Church now?

No.

What part are we members of now?

The Church militant here on earth.

Why are we not members of the Church triumphant in heaven?

Because we have not yet triumphed over sin.

What are we then with respect to the Church triumphant in heaven?

Heirs or inheritors.

When did we say we were made so?

At our baptism.

Are we sure of our inheritance?

No.

What will keep us out of it?

Sin.

Can sin enter the Church in heaven?

No.

Shew that from Scripture.

And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. Rev. xxi. 27.

Shew from Scripture that the Church triumphant in heaven is called a kingdom, and that the good are to inherit it.

Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. St. Matt. xxv. 34.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. St. Luke xii. 32.

And I appoint unto you a kingdom, as my Father hath appointed unto me. St. Luke xxii. 29.

But is not the Church on earth also called in Scripture the kingdom of heaven?

Yes.

Shew that from Scripture.

Repent ye: for the kingdom of heaven is at hand. St. Matt. iii. 2.

Whose words are these?

They are the words of St. John the Baptist.

What did he mean by these words?

That Christ was coming to set up His Church on earth.

Did our Saviour ever call His Church on earth the kingdom of heaven?

Yes, often.

Shew this from Scripture.

In the parable of the wheat and tares. St. Matt. xiii. 24.
,, the grain of mustard seed. ,, 31.
,, leaven. ,, 33.
,, the net cast into the sea. ,, 47.

Is the Church on earth ever called in Scripture Christ's Kingdom?

Yes.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Col. i. 13.

What do you mean by the power of darkness in this text?

The power of Satan.

When were we under that power?

When we were born.

What do you mean by the kingdom of His dear Son?

The Church or kingdom of Christ.

What do you mean by the word translated?

Carried over.

When were we carried over from the power of darkness, into the kingdom of God's dear Son?

At our baptism, when we were made members of the Church of Christ.

MAN'S PART OF THE BAPTISMAL COVENANT

Seeing then that we are members of the Church Militant here on earth, and inheritors of the Church Triumphant in Heaven, and that unless we fight with sin in the Church on Earth we shall lose our title as inheritors of the Church in Heaven, does not all this show that *we* have

something to do in the great work of our salvation?

Yes.

What have we to do?

To perform *our* part of the Covenant made with God at our baptism.

What is *your* part of the Covenant or agreement made with God at your baptism?

To renounce the devil, &c. *(See Cate chism.)*

Of how many parts then does your promise, or agreement, or Covenant with God, consist?

Of three parts.

Say the first part only.

"1st. That I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh."

Who are the three great enemies you have promised to renounce?

The devil, the world, and the flesh.

What do you mean by the word renounce?

To shun, avoid, or keep away from.

THE DEVIL AND HIS WORKS.

Who and what do you first promise to renounce or forsake?

The devil and all his works.

What is the devil?

A Spirit.

What do you mean by a Spirit?

A living being without a body.

What kind of Spirit is the devil?

A wicked Spirit.

Was he always a wicked Spirit?

No.

What was he once?

A holy angel.

What caused him to become a wicked Spirit?

Pride. Isa. xiv. 12 to 14; 1 Tim. iii. 6.

What sort of pride?

Spiritual pride.

What do you mean by spiritual pride?

Thinking too much of ourselves, or wishing to be thought something greater and better than we really are.

Are we forbidden in Scripture to give way to spiritual pride, and think too much of ourselves?

Yes.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith. Rom. xii. 3.

Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Phil. ii. 3.

What are the works of the devil?

All sin.

Shew that from Scripture.

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 1st St. John iii. 8.

How do you know that the sin which caused Satan to fall was spiritual pride?

Because he wanted to be God.

What did his spiritual pride make him do?

Fight against God.

What did God do to him?

Cast him and all his wicked companions out of heaven.

Where did the devil and his wicked angels go after they were driven out of heaven?

They came upon the earth.

What did they want to do upon earth?

Make men as wicked as themselves.

Where do we find all this in Scripture?

In the book of Revelation, xii. 7, 8, 9, 12.

How is the devil described in Scripture?

As a roaring lion, seeking whom he may devour.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. 1st Peter v. 8.

What does this text tell us to do in our warfare with the devil?

To be sober and vigilant.

What do you mean by the word sober in this text?

Sober in mind, or not thinking too much of ourselves.

What do you mean by the word vigilant?

Watchful. *See St. Mark* xiii. 37.

What else must we do in our warfare with the devil?

We must resist him.

What does resist mean?

Not to give way to him.

What will the devil do if you resist, or do not give way to him?

He will flee from us.

Shew this from Scripture.

Submit yourselves therefore to God. Resist the devil, and he will flee from you. St. James iv. 7.

Is resisting the devil, the same thing as renouncing him?

Yes, it is.

And have we not promised to do all this?

Yes.

When?

At our baptism.

Have we the power given us to resist the devil, if we will but use it?

Yes.

What power is that?

The Holy Spirit.

Shew that from Scripture.

Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. 1st St. John iv. 4.

Of whom does St. John here speak, as being in us?

The Holy Spirit.

Whom does St. John mean as being in the world?

The devil.

Does our Lord speak of the devil as being in the world?

Yes.

What does He say?

He calls him the Prince of this world.

Shew this from Scripture.

Now is the judgment of this world: now shall the prince of this world be cast out. St. John xii. 31.

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. St. John xiv. 30.

Of judgment, because the prince of this world is judged. St. John xvi. 11.

Could the devil obtain this power over the world by his own strength?

No, it was given him by God.

Shew that from Scripture.

And the devil said unto him, all this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. St. Luke iv. 6.

Have we any one else besides the Holy Spirit to help us in our warfare with sin?

Yes, His holy angels.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.

What are the holy angels called in this passage of Scripture?

Ministering Spirits.

What do you mean by ministering?

Serving, or waiting upon us.

What do you mean by the heirs of salvation?

All Christians.

Will God's Holy Spirit and His Holy Angels help us against our will?

No, we must work with them, otherwise they will leave us.

Shew that we must also work ourselves in our warfare with sin

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Phil. ii. 12, 13.

Have we any one against us besides the devil?

Yes, all his wicked angels.

Shew this from Scripture.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Eph. vi. 12.

What are the devil's wicked angels called in this text?

The rulers of the darkness of this world.

How does the devil try to make us commit sin?

By putting wicked thoughts into our heads and hearts.

What must we do therefore?

Be very careful over all our thoughts, words, and actions, but especially over our thoughts.

Where does the devil first attack us?

In our weakest point, in the sin which we are most liable to fall into.

Does Scripture warn us of this?

Yes.

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Heb. xii. 1.

What do you mean by the sin which doth so easily beset us?

The sin which we are most liable to commit.

THE WORLD.

You have told me that the devil is called "the Prince of this *world*," and his wicked angels "the rulers of the darkness of this *world*," what then is the next great enemy which as Christians and Soldiers of Christ we must fight against?

The World.

How does the world become our enemy?

By leading us into sin through its pomps and vanity.

What do you mean by pomps?

All vain outward show.

How do the vain outward show or pomps of this world lead us into sin?

By tempting us to set our hearts upon the things of this world instead of upon God.

In what other way do the pomps of the world lead us into sin?

By filling our hearts with worldly pride.

What do you mean by worldly pride?

Being proud on account of the things which we possess, as riches, dress, houses, land, &c.

Why are the things of this world called vanity?

Because they are of very little value seeing that they do not last long.

How long do they last?

Only until death.

Does Scripture call this world and all the things that are in it vanity?

Yes.

I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit. Eccles. i. 14.

Is not the world also declared in Scripture to be God's enemy as well as our's?

Yes.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. St. James iv. 4.

What does this text tell us that we shall become if we make friends with the things of this world, that is, set our hearts upon them?

That we shall become the enemies of God.

Should not this then make us very particular about renouncing the world, seeing that we have promised to do so at our baptism, and that if we do not, we make an enemy of God?

Yes.

Shew from Scripture that it is the bounden duty of all Christians to renounce the world and all its pomps and vanity.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth for ever. 1st St. John ii. 15, 16, 17.

When we speak of renouncing the world, does that mean that we should have nothing to do with it?

No.

What have we to do with it?

To get our own living in it, and to do our duty in that station of life in which it has pleased God to call us.

In what sense then are we bidden to renounce the world?

We must forsake all that is sinful in it, and not suffer it, or any person, or thing in it, to take our hearts from God.

How must Christians then act with respect to the world?

As being *in* the world, but not *of* the world.

Are not Christians then of the world?

No, they have been called out of the world. It is not their home, and they are only suffered to remain in it to be tried, this life being a life of trial.

Shew from Scripture that Christians are to be *not of* the world, although they are *in* the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. St. John xvii. 15, 16.

Shew from Scripture that although Christians are not to be of the world, yet that they have

duties which they must perform in it, and have much to do with it.

And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly towards them that are without, and that ye may have lack of nothing. 1st Thes. iv. 11, 12.

For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you: neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. 2nd Thes. iii. 7, 8, 10, 11, 12.

Seeing then we have so much to do with the world, our second great enemy, that we are placed *in* it, and yet told not to be *of* it, must we not then be as watchful against it, as against our first great enemy the devil?

Yes.

In what then must our watchfulness against the world consist?

In never suffering worldly persons or worldly things to draw our hearts from God.

What do you mean by worldly persons?

Persons who are living for this world, and think nothing of the world to come.

How must we then act with regard to worldly persons?

We must always shew kindness and good will to all, but not make them our friends or companions.

Are not young persons particularly liable to fall into wicked company?

Yes, because for want of experience they are easily led astray.

Do the Scriptures warn us to forsake all evil company?

Yes.

I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous or extortioners, or with idolaters; for then must ye needs go out of the world But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat. 1st Cor. v. 9, 10, 11.

Besides worldly persons you say you must not suffer worldly things to draw your hearts from God. When do earthly things draw our hearts from God?

When we become so fond of them, as to make us seek after them, rather than after God.

Give an instance of persons suffering the things of this world to lead them away from God.

What do you mean by revelling?

Living only for pleasure.

What does St. Paul declare shall happen to those who give way to any of the sinful lusts of the flesh?

That they shall not inherit the kingdom of God.

But were we not made inheritors of the kingdom of God at our baptism?

Yes, but if we do these things we shall lose our inheritance.

What is going after the flesh called in one word?

Carnal.

If our minds are bent upon going after any of these sinful lusts of the flesh, what does that shew?

That we are carnally minded.

What does Scripture say respecting the carnal mind?

That it is at enmity with God.

Shew that from Scripture.

For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. Rom. viii. 6, 7, 8.

How must we then set about renouncing the sinful lusts of the flesh?

By never giving way to sinful thoughts.

Do not sinful thoughts often cause us to speak sinful words and do sinful actions?

Yes.

Must not then the giving way to sinful thoughts be included among the sinful lusts of the flesh, which we promise to renounce?

Yes.

Does not St. Paul set us an example of renouncing the sinful lusts of the flesh?

Yes.

> But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. 1st Cor. ix. 27.

What does St. Paul mean by bringing his body into subjection?

Never letting it get the upper hand, so as to interfere with the good of his soul.

You have now told me that the three great enemies you have to renounce, are, the devil and all his works, the world and all its pomps and vanity, and the flesh with all its sinful lusts. What are these in one word?

Sin.

And what are we to do with sin?

Renounce or forsake it.

REPENTANCE.

What is it to renounce or forsake sin, in one word?

Repentance.

Then what is the first thing we promise at our baptism, in one word?

Repentance.

Is not sorrow for sin repentance?

No, it is only a part of repentance.

What is sorrow for sin then, if it be not repentance, in one word?

Contrition, which is only a part of repentance.

What is the other part besides contrition, to make up what is called repentance?

Amendment, for unless we amend our lives as well as feel sorry for our sins, we do not repent.

Is repentance or forsaking of sin necessary for our salvation?

Yes, for without repentance our actual sins will never be forgiven.

Shew from Scripture, that repentance is necessary before actual sin can be forgiven.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts ii. 38.

Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts iii. 19.

I tell you, Nay: but, except ye repent, ye shall all likewise perish. St. Luke xiii. 3.

Seeing then that repentance is the first thing required of us at our baptism, which is nothing less than forsaking all sin, and the renouncing of our three great enemies, *the devil*, and all his works; *the world*, with its pomps and vanity; and *the flesh*, with all its sinful lusts; what is the second promise made in our name, by our godfathers and godmothers, at our baptism?

To believe all the Articles of the Christian Faith.

What do you mean by the word Articles?

Parts.

What do you mean by the word Faith?

Belief in things which we cannot see.

How is the word Faith explained in Scripture?

As the substance of things hoped for; the evidence of things not seen. Heb. xi. 1.

The assurance of things hoped for, the proving of things not seen. (See Revised Version N. T.)

What is believing a thing which we can see, called?

Belief.

What is believing a thing we cannot see, called?

Faith.

Which is the greater of the two?

Faith.

Did not our Lord shew Faith to be greater than Belief?

Yes.

What is the keeping of God's Holy Will and Commandments called in the Catechism?

Walking in them.

Do we read in Scripture of any one who walked with God, where, by walking, is meant keeping God's Holy Will and Commandments?

Yes, Enoch, Gen. v. 24; Noah, Gen. vi. 9; David, Psalms xxvi. 3; Hezekiah, 2nd Kings xx. 3; Zacharias and Elizabeth, St. Luke i. 6.

How long ought you to walk in God's Holy Will and Commandments?

All the days of my life.

What is this obedience to God sometimes called in Scripture?

Good Works.

Are Good Works necessary for our salvation?

Yes.

Can we be saved without Good Works?

No.

Will not Faith save us without Good Works?

No.

Upon what conditions then must we expect salvation?

Upon condition that we have both Faith and Works.

What is Faith declared to be in Scripture, if not accompanied by Good Works?

A dead Faith.

Shew that from Scripture.

Even so faith, if it hath not works, is dead, being alone..But wilt thou know, O vain man, that faith without works is dead?..For as the body without the spirit is dead, so faith without works is dead also. St. James ii. 17, 20, 26.

But is there not such a thing as having Works without Faith?

Yes.

What are Works declared to be in Scripture, if they do not proceed from Faith in Christ?

Dead Works.

Shew that from Scripture.

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 14.

How does the Church regard Works done not in Faith?

That they have the nature of sin. *See Article* xiii.

Shew from Scripture that works done not in Faith are sinful.

And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin. Rom. xiv. 23.

In what light then does the Church consider Good Works?

As the fruit of Faith. *See Article* xii.

Shew from Scripture that Good Works must be the fruit of Faith.

Yea, a man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. St. James ii. 18.

If our Faith then bring not forth the fruit of Good Works, what must we expect?

To be cast out as unprofitable servants, (See St. Matt. xxv. 30,) or, to be cut down as unfruitful trees, and cast into the fire. (See St. Luke xiii. 7.)

Hence then Faith without Works is what?

Dead.

And Works without Faith are what?

Dead also.

Then what must we have in order to be saved?

Both Faith and Works.

But does not St. Paul say we are justified by Faith without Works?

Yes he does.

Shew that from two of his Epistles.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we must be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Gal. ii. 16.

Therefore we conclude that a man is justified by faith without the deeds of the law. Rom. iii. 28.

But are these the same works we have been speaking of, as springing out of Faith, and without which, Faith is dead, and we cannot be justified?

No, the works or deeds spoken of by St. Paul, in these texts of Scripture, are the works of the Jewish law, which being fulfilled in Christ, could justify none who came into the world after such fulfilment.

Shew then from St. Paul that Good Works are necessary to salvation, and that in his Epistles he in no ways contradicts what is said of Good Works in the Epistle of St. James.

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men..And let our's also learn to maintain good works for necessary uses, that they be not unfruitful. Titus iii. 8, 14.

Follow peace with all men, and holiness, without which no man shall see the Lord. Heb. xii. 14.

Who will render to every man according to his deeds. Rom. ii. 6.

May not Faith itself be considered in the light of a Good Work?

Yes, it is clearly a work of the mind, and being done in Christ, is acceptable in the sight of God.

What great rule then ought we to bear in mind, whenever we read the Holy Scriptures?

That Scripture being the Word of God, can never be in error, or in any way contradict itself.

Seeing then that our part of the Baptismal Covenant which God requires of us, consists of Repentance, Faith, and Obedience or Good Works, can we fulfil our part by ourselves, or by any strength of our own?

No, we cannot.

Whose help then must we have?

The help of God.

Then when you are asked in the Catechism whether you do not think you are bound to believe, and to do all that your godfathers and godmothers promised for you; what do you answer?

Yes verily, and by God's help, so I will, &c. *See Catechism.*

What do you mean by the word grace?

The favour, help, or assistance of God.

How must we obtain this grace?

By praying to God to give it us.

But did you not say you received the Holy Spirit at your baptism, on purpose to help you to do that which is good?

Yes, He is within us, but He will not help us unless we seek His help.

Shew that from Scripture.

Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. St. Matt. vii. 7, 8.

Hence we learn that the Holy Spirit will force none to be good against their will, do we not?

Yes, we are placed in this world upon our trial, perfectly free to choose either good or evil.

What else do we learn from the fact that God's Holy Spirit will not force us to be good, but only help us when we ask?

The great necessity and duty of prayer, and the important truth that man *can* work nothing good without God, and that God *will* not work without him.

For what purpose does the Catechism bid you to pray for God's grace?

"That I may continue in the same unto my life's end."

In the same what?

In the same state of salvation as we were brought into at our baptism.

What is the meaning of the word Salvation?

Being saved from the guilt and punishment of sin.

Into how many parts or divisions may the Catechism be divided?

Into four parts.

What are they?

1st. The Baptismal Covenant, including the first four questions and answers, which contain all that God did for us at our bap-

Rehearse the Articles of your Christian Faith.

(*See Catechism.*)

What do you mean by the word rehearse?

Repeat, or say by heart.

For what purpose do we repeat the Creed?

To confess our Faith.

To whom do we confess our Faith when we say the Creed?

To God.

Does God then require of us to confess our Faith?

Yes.

Shew from Scripture that God requires us to confess our faith.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation. Rom. x. 9, 10.

What do you mean by confessing your Faith to God?

Telling it to God, before angels and men.

Whence must the confession of our Faith spring?

From our hearts.

With what must the confession of our Faith be made?

With our mouths.

Does the Church enjoin upon her members to confess their Faith in this way, when saying the Creed or Belief?

Yes, the Creed is ordered to be said aloud, both by the minister and people.

Does our Lord make any promise to those who thus openly confess their faith?

Yes.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. St. Matt. x. 32, 33.

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. St. Luke xii. 8, 9.

In what does this promise consist?

That in the last day, (provided we act accordingly,) Christ will confess us before His Father and the Holy Angels.

If the confession of our Faith spring from our hearts, in what other way shall we confess our Faith, besides the words of our mouth?

In our actions.

How many Creeds are there?

Three.

Name them.

The Apostles' Creed, the Athanasian Creed, and the Nicene Creed.

What is the Creed called which you have learnt in the Catechism?

The Apostles' Creed.

How often is this Creed appointed to be used in the Church of England?

Twice daily, throughout the year, at Morning and Evening Prayer, except on those mornings when the Athanasian Creed is appointed to be said.

Why is this Creed called the Apostles' Creed?

Because it contains all that the Apostles believed and taught.

Was this Creed written by the Apostles?

No, it was not.

Who did write the Apostles' Creed?

It is not known, but it has been received and used by all Christians professing to be sound in the Faith, from the earliest and purest ages of the Christian Church.

What is the great practical use or advantage to be derived from the frequent repetition of the Creed?

That of keeping us sound in the Faith which was once delivered to the Saints.

Shew from Scripture that Christians must always strive to keep their Faith sound.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the Faith which was once delivered unto the saints. Epistle of St. Jude, 3rd verse.

What does St. Jude say in his Epistle that Christians must do, in order to continue sound in the Faith?

"Earnestly contend for it."

What do you mean by contending for the Faith?

Striving to keep and stand fast in it.

What does the word "contend" mean?

To strive.

Repeat a passage in St. Paul's Epistles, where the same great duty of striving for the Christian Faith is mentioned.

Watch ye, stand fast in the Faith, quit you like men, be strong. 1st Cor. xvi. 13.

What is said in the Athanasian Creed with regard to keeping the Faith sound?

That except we keep the Faith whole and undefiled, without doubt we shall perish everlastingly.

Shew from Scripture that those who will not believe the Christian Faith shall perish everlastingly.

He that believeth not shall be damned. St. Mark xvi. 16.

Why is the Creed of which we are now speaking called the Athanasian Creed?

Because it was framed, or put together, in accordance with the writings of St. Athanasius, Bishop of Alexandria, a great defender of the true Faith, who died A.D. 373.

Is not the Athanasian Creed much longer than the Apostles' Creed?

Yes, it was written to protect Christians against falling into the false notions respecting the blessed Trinity, which prevailed in the third and fourth centuries.

Does not the Apostles' Creed speak of the Trinity?

Yes, it speaks of the three persons, God the Father, God the Son, and God the Holy Ghost, but it does not speak of them as the Trinity, as being Three in One.

How often in the year is the Athanasian Creed appointed to be said in the service of the Church?

Thirteen times, viz., on the mornings of all the greater Festivals, and on many of the Saints' Days, as set forth in the Book of Common Prayer.

When is the Nicene Creed appointed to be used?

Whenever the Communion Service is said.

Why is it called the Nicene Creed?

Because it was chiefly agreed upon at a large Council of Bishops, held at a place called Nicea, or Nice, in Bithynia, A.D. 325.

You said that at your baptism you promised to believe all the Articles or Parts of your Christian Faith: into how many Articles or Parts, according to the Catechism, may the Creed be divided?

Into eight Articles or Parts.

What are they?

1st. My belief in God the Father.
2nd. „ in God the Son.
3rd. „ in God the Holy Ghost.
4th. „ in The Holy Catholic Church.
5th. „ in The Communion of Saints.
6th. „ in The Forgiveness of Sins.
7th. „ in The Resurrection of the Body.
8th. „ in The Life Everlasting.

GOD THE FATHER.

What is the first Article of your Christian Faith?

My belief in God the Father.

Rehearse the first Article of your Christian Faith?

"I believe in God the Father Almighty, Maker of Heaven and Earth."

What is God the Father?

A Spirit.

What does Scripture say respecting God the Father being a Spirit?

God is a Spirit, and they that worship him must worship him in Spirit and in truth. St. John iv. 24.

What do you mean by worshipping God in Spirit and in Truth?

Worshipping Him with our hearts and not with our lips only.

Why are the words "visible and invisible" introduced?

Lest the words Heaven and Earth mentioned in the Apostles' Creed, should not be thought to include all things.

What do you mean by the words visible and invisible?

Visible means anything that can be seen, invisible means anything that cannot be seen.

As you say that God made all things visible and invisible, what invisible things did God make?

The Angels, and things in Heaven, and Hell.

Which person of the Trinity is God the Father?

The first.

Why is the first person of the blessed Trinity called the Father?

Because He is the Father of our Lord and Saviour Jesus Christ.

Does the fact of God the Father being called the first person of the blessed Trinity, shew that He is greater than either God the Son, or God the Holy Ghost?

No, they are one God, and therefore equal.

What does the Athanasian Creed say respecting the equality of the blessed Trinity?

"That none is afore, or after other: none is greater, or less than another."

What do you mean by the word Trinity?

Three in one.

What are the Three called?

Persons.

What is the One called?

God.

Then what does the word Trinity imply?

Three Persons in one God.

Can we understand how God is Three in One?

No, it is a mystery.

What do you mean by a mystery?

Anything not revealed or above our understanding, although not contrary to reason.

Does not the Lord tell us in Scripture, that we must not expect to understand God?

Yes.

> For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Isaiah lv. 8, 9.

Can you tell me anything with respect to our own nature, that may shew that the doctrine of the blessed Trinity, although above reason, is not contrary to reason?

Yes, by reverently comparing the Divine nature with our own.

How many are we in one?

Two in one.

What are the two?

Body and Soul.

Are we then two persons?

No, only one.

Seeing that we are two in one, is it contrary to reason to be required to think of God as being Three in One?

No, for God is greater than we.

Must it not then be very wrong in us, to say we will not believe what God has thought fit to reveal concerning Himself, merely because it is not contrary to, but only above our reason?

Yes, it is very wrong, and shows a sad want of that Faith, which requires us to believe much, that we can neither see nor understand.

What does the Catechism say respecting God the Father?

That He "made me and all the world."

Does not this show that God the Father is our Father?

Yes, we are His children by Creation.

Did not we forfeit our title as the children of God by Creation?

Yes.

How did we forfeit our title to be God's children by Creation?

Through sin.

But is not God our Father in a higher sense than by Creation?

Yes, we are His children by Redemption.

What do you mean by the word Redemption?

Buying back again.

For what purpose were we bought back?

To restore us to God's favour, which man had lost through falling into sin.

How were we made God's children by Redemption?

Through God the Father in His mercy adopting us as His own, for the sake of His Son Jesus Christ.

What part did God the Father take in the great work of human Redemption?

He accepted the sacrifice of God the Son.

What does this teach us with respect to God the Father?

That He is infinite in goodness and mercy.

How ought we to shew our thankfulness to God, for this His goodness towards the children of men?

By loving Him, and worshipping Him.

How must we shew our love?

By keeping His Commandments.

If ye love me, keep my commandments. St. John xiv. 15.

For this is the love of God, that we keep his Commandments. 1st St. John v. part of 3rd verse.

GOD THE SON, BOTH GOD AND MAN.

Having now considered the first Article of the Christian Faith, relating to God the Father; what is the second Article of the Christian Faith?

Belief in God the Son.

Say so much of the Apostles' Creed as relates to God the Son.

See Catechism.

Which person of the blessed Trinity is God the Son?

The Second.

What do we believe concerning God the Son?

That He is God and Man.

Say so much of the Apostles' Creed as relates to Christ being God.

"And in Jesus Christ His only Son our Lord."

Say so much of the Nicene Creed as relates to Christ being God.

"And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father; By whom all things were made."

Shew from Scripture that Christ is God.

Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Romans ix. 5.

For in him dwelleth all the fulness of the Godhead bodily. Col. ii. 9.

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Heb. i. 8.

Say so much of the Apostles' Creed as relates to Christ being Man.

"Who was conceived by the Holy Ghost," &c., to the words, "From thence He shall come to judge the quick and the dead."

Say so much of the Nicene Creed as relates to Christ being Man.

"Who for us men, and for our salvation, came down from heaven," &c., to the words, "Whose kingdom shall have no end."

Shew from Scripture that Christ is Man.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth. St. John i. 14.

But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. St. John viii. 40.

The first man is of the earth, earthy: the second man is the Lord from heaven. 1st Cor. xv. 47.

Shew from Scripture that Christ existed before He was made Man, from all eternity.

All things were made by him; and without him was not anything made that was made. He was in the world, and the world was made by him, and the world knew him not. St. John i. 3, 10.

of Israel into the land of Canaan, is called Jesus in the New Testament.

Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David. Acts vii. 45.

For if Jesus had given them rest, then would he not afterward have spoken of another day. Heb. iv. 8.

Was not Joshua a type of Jesus Christ?

Yes.

What do you mean by a type?

A likeness, or resemblance.

Shew in what respect Joshua was a type of our Lord.

As Joshua saved the children of Israel from their worldly enemies, and brought them safely into the promised land of Canaan, so Christ saves us from our spiritual enemies, the Devil, the World, and the Flesh, and brings us into our promised land, Heaven.

What ought we to do whenever we mention the Holy Name of Jesus?

To bow.

Why should we bow at the name of Jesus?

To shew reverence, or respect for that Holy Name.

Shew from Scripture that we ought to bow at the Name of Jesus.

That at the name of Jesus every knee should bow; of things in heaven, and things in earth, and things under the earth. Phil. ii. 10.

What other name of our Lord is mentioned in the Creed, besides "Jesus"?

Christ.

What does the word Christ mean?

Anointed.

What was our Lord anointed with?

The Holy Ghost.

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. Acts x. 38.

What was He anointed for?

He was anointed to fill the three great offices of Prophet, Priest, and King.

What have these offices to do with being anointed?

Because all who held these offices among the Jews were anointed.

See Exodus xxix. 7; 1st Samuel x. 1, and xvi. 1; 1st Kings xix. 15, 16.

Seeing that those among the Jews who held the offices of Prophet, Priest, and King, were anointed with oil, what was this to signify?

It signified that God gave them His Holy Spirit, to enable them to fulfil the duties of their office.

Hence the coming of the Holy Ghost upon our Lord is called what?

An anointing.

When do we read of our Lord being anointed in a special manner with the Holy Ghost?

At His baptism.

Who baptized Him?

St. John the Baptist.

In what form did the Holy Ghost appear at our Lord's baptism?

In the bodily form of a Dove.

Shew from Scripture that Christ was anointed to be a Prophet.

For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Acts iii. 22.

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world. St. John vi. 14.

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. St. Luke iv. 18, 19.

Shew from Scripture that Christ was anointed to be a Priest.

Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens. Hebrews viii. 1.

But Christ being come an high priest of good things to come, by a greater and more perfect

tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Hebrews ix. 11, 12.

For he testifieth, Thou art a priest for ever. Hebrews vii. part of 17th verse.

Shew from Scripture that Christ was anointed to be a King.

Pilate therefore said unto him, art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. St. John xviii. 37.

And he hath on his vesture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS. Rev. xix. 16.

What other names do we find in Scripture given to Christ?

Shiloh, which means Sent.

Genesis xlix. 10.

Messiah, which means the same as Christ—Anointed.

Daniel ix. 25.

Immanuel, which means "God with us."

Isaiah vii. 14.

Shew from Scripture that the name Immanuel means "God with us."

Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. S. Matt. i. 23.

What great doctrine is confirmed, or strengthened by the name of Immanuel being given to Christ?

The great doctrine of Christ being God as well as Man.

What do you say in the Apostles' Creed that Christ is, in relation to God the Father?

"His only Son."

Say the same in the words of the Nicene Creed.

"The only-begotten Son of God."

Why was this word, "begotten," added in the Nicene Creed?

To shew that Christ was not created.

Shew from Scripture that Christ is the only-begotten Son of God.

For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. St. John iii. 16, 18.

In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. 1st St. John iv. 9.

How is it that Christ is called in the Creed God's "only Son," when you have shewn from Scripture that at your baptism you were made God's children?

It is that we are not God's children in the same sense as Christ is His Son.

How did you say you became God's children?

By adoption, through being made Members of Christ's Body, the Church.

When you say that Christ is the Son of God, does not that shew that God the Father is greater than God the Son?

No, God the Father and God the Son are equal.

In what respect are God the Father and God the Son equal?

As God.

Shew from Scripture that God the Son is equal to God the Father.

I and my Father are one. St. John x. 30.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? St. John xiv. 8, 9.

How does this last text shew that God the Father and God the Son are equal?

In that our Lord declares Himself to be the same as the Father, so that they, He says, who have seen Him, have seen the Father.

Shew again from Scripture, that God the Son is equal to God the Father.

All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you. St. John xvi. 15.

How does this last text prove that God the Son is equal to God the Father?

Because we read that all that belongs to the Father, also belongs to the Son.

How is Christ equal to God the Father?

As God.

Is He not equal to the Father as Man?

No, as Man He is inferior to the Father.

What do you mean by the word "inferior"?

Lower.

Does our Lord anywhere in Scripture declare Himself to be inferior to the Father?

Yes.

I go unto the Father: for my Father is greater than I. St. John xiv. part of 28th verse.

In what sense does our Lord speak of Himself when He says, "My Father is greater than I?"

He speaks of Himself as Man.

What does the Athanasian Creed teach us as the true Faith, with respect to the relations between God the Father and God the Son?

That the Son is "equal to the Father as touching His Godhead, and inferior to the Father as touching His Manhood."

You say in the Apostles' Creed, that with respect to God the Father, Christ is "His only Son:" what does the same Creed say that Christ is with respect to us?

Our Lord.

What do you mean when you call Christ, Lord?

That He is our God.

Should we then worship Christ as God, in the same way as we worship the Father?

Yes.

Shew from Scripture that Christ is to be worshipped.

That all men should honour the Son, even as they honour the Father, &c. St. John v. 23.

And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. Hebrews i. 6.

And they worshipped him, and returned to Jerusalem with great joy. St. Luke xxiv. 52.

THE BIRTH OF CHRIST.

When our Lord came down from heaven and was made Man, had He any earthly Father?

No, He was conceived by the Holy Ghost.

Had He any earthly Mother?

Yes, He was born of the Virgin Mary.

What prophecy was fulfilled by our Lord being born of a Woman?

That the Seed of the Woman should bruise the Serpent's head. Gen. iii. 15.

Who is meant by the Seed of the Woman?

Jesus Christ.

Who is meant by the Serpent?

The Devil.

What is meant by the Seed of the Woman bruising the Serpent's head?

That Christ should come and destroy the Devil.

What prophecy was fulfilled by our Lord being born of a pure Virgin?

Behold, a virgin shall conceive, and bear a Son, and shall call his name Immanuel. Isaiah vii. part of 14th verse.

What must our Lord's Birth have been, seeing He had no earthly father?

A miracle.

What do you mean by a miracle?

Any wonderful event that is contrary to the present ordinary course of nature.

Why was Christ thus miraculously born?

That He might be free from sin.

Why could not Christ be free from sin, without a miraculous birth?

Because all who are born by nature, are born in sin.

Was Christ, as Man, like us in every respect except sin?

Yes.

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Heb. iv. 15.

What tribe and family was our Lord descended from?

From the tribe of Judah, and the family of David.

Shew from Scripture that Christ was to spring from the family of David.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. Isaiah xi. 1.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Jeremiah xxiii. 5, 6.

Does the New Testament confirm the prophecies respecting Christ's birth?

Yes, in the New Testament are given the generations both of Joseph and of the Virgin Mary.

See St. Matt. i. 1, and St. Luke iii. 23.

Was it not a great honour to the Virgin Mary to be the mother of our Lord?

Yes.

What great qualities does the Virgin Mary seem to have possessed, to have caused her to be a fit person to be the mother of our Lord?

Meekness and humility.

What mark of distinction is given in Scripture to the mother of our Lord?

That all generations shall call her blessed. St. Luke i. 48.

Must it not then be very wicked to worship the Virgin Mary, seeing she is but a Woman, and

that all the honour she is to receive, is, that she should be called blessed?

Yes, it is a great sin to set up any created person, or thing, in the place of God.

See 2nd Commandment.

What branch of the Christian Church has fallen into grievous sin, by setting up the Blessed Virgin Mary, as an object of worship?

The Church of Rome.

What excuse does the Church of Rome bring forward, for setting up the Blessed Virgin Mary as an object of worship?

That Christ will answer prayer when addressed to His Blessed Mother, more readily than when offered directly to Himself.

But has not Christ enjoined us in Scripture to pray to Him in *His* Name, and has He not given us a special promise that He will answer such prayers?

Yes.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. S. John xiv. 13, 14.

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. St. John xvi. part of the 23rd verse.

Is the Blessed Virgin Mary's Name mentioned in either of these texts of Scripture?

It is not.

Is there any passage of Scripture to prove that prayer may be offered in any other name than that of Jesus Christ?

There is not.

Would our Lord have made the promise He has viz., to grant all prayers asked faithfully in *His* Name, if He had wished us to ask in any other Name?

No.

What do we learn, then, from the fact that so many of our fellow Christians have fallen into the sin of worshipping the Virgin Mary?

To keep close to Scripture, and to that truly Scriptural Branch of the Church, the Church of England, to which we belong.

You have said that our Lord was born of the Virgin Mary: what was the place of His Birth?

Bethlehem.

Is not the place of our Lord's Birth a subject of prophecy, as well as the family from which He was to spring?

Yes.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Micah v. 2.

On what great Festival of the Church do we remember the Birth of Christ?

On the Feast of the Nativity, or Christmas Day.

Was our Lord brought up in the place where He was born?

No, He was brought up at Nazareth.

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. St. Matt. ii. 23.

In what sense must we understand the word "Nazarene," in this text?

First, as an inhabitant of the city of Nazareth; secondly, the word is an Hebrew word, signifying a BRANCH, a name repeatedly given to Christ by the Prophets.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. Isaiah xi. 1.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. Jeremiah xxiii. 5.

Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. Zechariah iii. 8.

And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord. Zechariah vi. 12.

What great duties do we learn from the circumstances connected with our Lord's Birth and Childhood?

The great duties of Humility and Obedience.

How does the Birth of Christ set before us a pattern of Humility?

In that being God, He at His Birth took upon Him the form of a servant.

Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phil. ii. 5 to 8.

How did our Lord in His childhood set us a pattern of Obedience?

By His obedience to His parents.

And he went down with them, and came to Nazareth, and was subject unto them. St. Luke ii. part of 51st verse.

CHRIST'S SUFFERINGS, DEATH, AND BURIAL.

Say, in the words of the Nicene Creed, the reason there given, why Christ, being God, became a Man?

"For us men and for our salvation."

Could man have ever saved himself?

No.

Why could not man save himself?

Because he never could have satisfied the justice of God, who had pronounced the sentence of eternal death on sin.

What was required to satisfy the justice of God?

Nothing less than the death of His only-begotten Son.

Could our Lord have suffered death as God?

No.

Then in order to suffer death, what had He to become?

A Man.

And as Man, what to do?

To suffer, and to die.

Did our Lord suffer?

Yes, he did.

Mention any particular instances, in which evidence is clearly given in Scripture, that our Lord suffered.

His Agony in the Garden, and His Crucifixion.

What is there particularly mentioned, respecting our Lord's Agony, that shews He must have suffered as no one ever suffered before?

That "His sweat was as it were great drops of blood falling down to the ground." St. Luke xxii. 44.

What words uttered by our Lord, at His Crucifixion, shew that He must have suffered then?

"My God, My God, why hast Thou forsaken Me." St. Matt. xxvii. 46.

What are the sufferings of Christ sometimes called?

His Passion.

What is the meaning of the word "passion"?

It is a Latin word, meaning "suffering."

Under whom, does the Creed say, that Christ suffered?

Under Pontius Pilate.

Who was Pontius Pilate?

The Roman Governor of Judæa.

Why is the name of Pontius Pilate mentioned in the Creed?

To mark the time when Christ suffered and died.

Who foretold the time of Christ's death?

The prophet Daniel.

> And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Daniel ix. 26.

What is meant by the word "weeks" in this prophecy?

Weeks of years, each week meaning seven years.

How many years then would the threescore and two weeks, mentioned in this prophecy, come to?

Four hundred and thirty-four years

What is meant by the word Messiah in this prophecy?

It has the same meaning as Christ, and means Anointed.

What nation governed the Jews, in the days of our Lord?

The Romans.

Is there any prophecy in Scripture which foretells, that in the days of our Lord the Jews should be governed by a foreign power?

Yes.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Genesis xlix. 10.

Who is meant by the name "Shiloh" in this prophecy?

Christ.

What is meant by the sceptre departing from Judah?

The government being taken from the Jewish Nation.

What kind of death did our Lord suffer?

He was crucified.

What was this death called?

Crucifixion.

What is meant by crucifixion?

Being nailed to a cross by the hands and feet.

Was crucifixion a Jewish, or a Roman punishment?

A Roman punishment.

Who among the Romans used to suffer this kind of punishment?

The worst of criminals.

How did the Jews put criminals to death?

By stoning them.

In what light was crucifixion held among the Jews?

As an accursed death.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Gal. iii. 13.

Was the manner of Christ's death foretold?

Yes, in the book of Psalms.

For dogs have compassed me, the assembly of the wicked have inclosed me: they pierced my hands and my feet. Psalm xxii. 16.

On what day does the Church remember Christ's Death?

On Good Friday.

Why is that day called "Good"?

Because of the good things Christ obtained for us by His Death.

What good things did Christ obtain for us by His Death?

Pardon for sin, Reconciliation to God, and Eternal Happiness in Heaven.

How long did our Lord suffer on the cross?

Six hours.

When was He nailed to His Cross?

About the third hour, or nine in the morning.

And it was the third hour, and they crucified him. St. Mark xv. 25.

When did He die?

About the ninth hour, or three in the afternoon.

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. St. Mark xv. 34 to 37.

Did our Lord make any complaint concerning the unjust treatment He received at the hands of those He came to save?

No.

Did this forbearance on the part of our Lord fulfil any prophecy concerning Him?

Yes.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Isaiah liii. 7.

Did our Lord speak while hanging on the cross?

Yes.

How often?

Seven times.

Mention the words spoken by our Lord upon the cross.

1st. "Father, forgive them, for they know not what they do." St. Luke xxiii. 34.

2nd. "Verily, I say unto thee, to-day shalt thou be with Me in Paradise." St. Luke xxiii. 43.

3rd. "Woman, Behold thy son; then saith He to the Disciple, behold thy mother." St. John xix. 26 and 27.

4th. "My God, My God, why hast Thou forsaken Me." St. Matt. xxvii. 46. Psalm xxii. 1.

5th. "I thirst." St. John xix. 28. Psalm lxix. 21.

6th. "It is finished." St. John xix. 30.

7th. "Father, into Thy hands I commend My Spirit." St. Luke xxiii. 46. Psalm xxxi. 5.

What may we learn from these last words of our Lord?

1st. Forgiveness of injuries.

2nd. That in death, we only go where Christ has gone before.

3rd. Love for our relations, and care for them after death.

4th. Trust in God, although at the last we feel forsaken by Him.

5th. Submission to all pain.

6th. That we take care to finish the work for which we were sent into the world.

7th. At the end of life, to commend our souls to God.

What prophecies can you mention, that were fulfilled at our Lord's crucifixion?

1st. Isaiah liii. 7. Fulfilled in The patient endurance of our Lord.

2nd. Psalm xxii. 7, 8. Fulfilled in The reviling of the Jews.

3rd. Psalm xxii. 16. Fulfilled in The piercing of our Lord's hands and feet.

4th. Psalm xxii. 18. Fulfilled in The parting of His garments.

5th. Psalm lxix. 21. Fulfilled in Our Lord's thirst.

6th. Psalm xxxiv. 20. Fulfilled in The not breaking of our Lord's bones.

What miracles are recorded, as having taken place during the time of our Lord's crucifixion?

1st. The darkness, which lasted from noon till three. St. Luke xxiii. 44. 45.

2nd. The crying with a loud voice, when at the point of death. St. Luke xxiii. 46.

3rd. The Blood and Water which flowed from our Saviour's side upon being pierced after death had taken place, when, in ordinary cases, the blood ceases to flow. St. John xix. 34.

How many of the four Evangelists mention this last miracle of Water and Blood flowing from our Saviour's side?

Only St. John.

Does St. John ever allude to this miracle in his other writings?

Yes, in his first Epistle.

> This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. 1st Epistle of St. John v. 6, 7, 8.

How does St. John speak of our Lord in this passage of Scripture?

As having come by Water and Blood.

How does St. John speak of the Water and Blood?

As two of the three witnesses on earth, the third being the Holy Spirit.

What may we understand from this miracle of Water and Blood flowing from the body of our Lord?

That it signifies the two Sacraments of His Church: Baptism and the Supper of the Lord.

Does Christ come to us in both these Sacraments?

Yes. By means of Water and the Holy Spirit in Baptism, and by the reception of His Body and Blood in the Lord's Supper.

How are these three witnesses, the Spirit, the Water, and the Blood, said to agree in one?

Because each one of us receives them, and they bear witness in each, of the great work of salvation, wrought by God the Son, accepted by God the Father, and brought to each through the in-dwelling of the Holy Spirit.

What great qualities, or attributes, as belonging to God, do we learn in an especial manner, from the sufferings and death of Christ?

His mercy and justice.

How do we learn God's mercy from our Lord's sufferings and death?

In that our Lord's sufferings and death were not for Himself, but for *our* sins, and for *our* salvation, and were accepted in *our* behalf by God the Father.

How do you learn God's justice from our Lord's sufferings and death?

In that God would not forgive sin, until a sufficient sacrifice had been offered for sin.

What did God consider a sufficient sacrifice for sin?

Nothing less than the death of His only-begotten Son.

Could our Lord have atoned for sin, by any sufferings short of death?

No.

What is the wages of sin?

Death.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Romans vi. 23.

Shew from Scripture that nothing but death can atone for sin.

Without shedding of blood is no remission. Hebrews ix. part of 22nd verse.

How should we shew our gratitude for all that our Lord has done for us?

By keeping His Commandments.

What became of our Lord's body after death?

It was buried.

Was any prophecy fulfilled in the burial of our Lord?

Yes.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Isaiah liii. 9.

How did our Lord make His grave with the wicked?

By being crucified between two thieves.

How did our Lord, after death, make His grave with the rich?

By being buried in the sepulchre of Joseph, of Arimathæa, of whom it is ex-

pressly written that he was a rich man. St. Matt. xxvii. 57, 58, 59, 60.

What is death the separation of?

The soul from the body.

You have told me that our Lord's body after death was buried: what does the Creed say respecting His soul?

He descended into Hell.

What does the word "Hell" mean, when we make use of it in the Creed?

It means the hidden place, or place of departed souls.

Is not the word "Hell" used in the same sense in Scripture?

Yes.

Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Acts ii. 27, and Psalm xvi. 10, Bible Version.

What did our Lord call the place of departed souls, when, on the cross, He spoke to the penitent thief?

Paradise.

What effect ought the fact of our Lord's descent, immediately after death, into the place of departed souls, to have upon us?

As a warning to the sinner, and a comfort to the righteous.

What warning do sinners receive, from the fact of our Lord, immediately after death, descending into the place of departed souls?

That the state of the soul, after death, is not a state of unconsciousness, or sleep. 1st Peter iii. 19, 20. Rev. vi. 9, 10.

Do we not learn the same truth more fully, from the parable of the Rich Man and Lazarus?

Yes, for the soul of the Rich Man is represented as immediately passing from a life of self-indulgence in this world, to a life of torment in the next.

In what way do the righteous receive comfort, from the fact of our Lord's soul, immediately after death, descending into the place of departed souls?

In that as soon as death has taken place, their souls will be in a state of happiness.

What comfort may the righteous receive, from the accounts given in Scripture, of the state of the departed?

In that they will be in a state of happiness, and that they will be permitted to know one another, although in a state separate from the body; even as we must suppose the soul of the penitent thief knew the soul of our Lord; and the souls of the Rich Man and Lazarus, in the parable, are represented as knowing the soul of Abraham, and also one another.

THE RESURRECTION OF CHRIST.

How long did our Lord remain in the state of death?

Until the third day.

What took place on the third day?

"The third day He rose again from the dead."

On what day was our Lord's body laid in the grave?

On the evening of Good Friday.

On what day did He rise again?

On the Sunday Morning.

What is that Sunday called?

Easter Day.

What is the meaning of the word Easter?

It is an old Saxon word, meaning to rise.

On what day of the week does Scripture say that Christ rose from the dead?

On the first day of the week.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. St. Luke xxiv. 1.

What is that day called in Scripture besides "the first day of the week"?

"The Lord's Day."

I was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet. Rev. i. 10.

Did our Lord, before His death, prophecy concerning the time of His resurrection?

Yes.

From that time forth began Jesus to shew unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. St. Matt. xvi. 21.

And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. St. Matt. xx. 19.

What is the meaning of the word "Resurrection"?

Rising again from the dead.

Did not our Lord, in one of His prophecies, declare that He should lie in the grave "three days and three nights"?

Yes.

For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth. St. Matt. xii. 40.

How is this prophecy to be reconciled with the prophecy that our Lord should rise again on the third day?

The Jews in calculating their time, were accustomed to consider the day, or any of its parts, as one day.

Shew from Scripture that the Jews understood this prophecy of our Lord in this way.

The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days

I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. St. Matt. xxvii. part of 62, 63, 64.

How did the Jews in this text consider the expressions "after three days" and "until the third day"?

As meaning the same thing.

Was not great care taken by the Jews to secure our Lord's Body?

Yes, the door of the sepulchre was sealed, and a watch of Roman soldiers set.

Why did the Jews take this trouble?

Lest the body should be stolen by the disciples, and the report should be spread that Christ was risen from the dead.

Was it of any use fighting in this way against God?

No.

When the time was come for our Lord to rise from the dead, could anything have prevented His resurrection?

No.

Did the soldiers who were watching, or anyone else, see our Lord rise from the dead?

No; an angel came and rolled away the stone that was sealed from the door of the sepulchre; and the watch, who were smitten down by the brightness of the angel, soon after fled with fear.

What time on the third day is it supposed that our Lord rose from the dead?

Soon after midnight, because death could not hold him for one moment beyond the time that was required to fulfil the prophecy of our Lord, respecting His resurrection.

Does it not appear from Scripture, that our Lord must have risen from the dead very early on the morning of the third day?

Yes, for it was yet dark when St. Mary Magdalene came to the sepulchre, and then the stone had been rolled away from the sepulchre, and the body was gone. St. John xx. 1.

What proof is there that the dead body of our Lord was not stolen from the sepulchre?

The dead body was never afterwards found.

What false statement did the Jews cause to be made, respecting the Lord's resurrection?

That the disciples came and stole the body away, while the watch were asleep. St. Matt. xxviii. 11 to 15.

What facts would show this to be untrue, so far as the soldiers were concerned?

The fact of the soldiers being bribed with money, and also the fact that if a Roman soldier was convicted of sleeping on his post, he was put to death.

Can you mention any other circumstance which proves the statement made by the soldiers to be untrue?

Yes, the statement contradicts itself, for if the soldiers were asleep, they could not have known who had stolen the body; neither was the body ever afterwards found.

Was there anything in the conduct of our Lord's disciples that could lead to the supposition that they had stolen the body?

The conduct of the disciples was quite otherwise, for if they had wished to have stolen the body, they would not have brought the spices to the sepulchre.

What other instance connected with the sepulchre can be brought forward to show that the body of our Lord was not stolen therefrom?

The order in which the linen clothes and the napkin were found. St. John xx. 6, 7.

How does this show that the body was not stolen?

Because if the body had been stolen, it must have been stolen by night, and it is not at all probable that those who wished to obtain the body, and to take it away as quickly as possible, would stay to fold up the linen clothes.

Did our Lord appear to any after His resurrection?

Yes. Acts x. 40, 41.

How many appearances of our Lord are recorded in Scripture after His resurrection and before His Ascension into Heaven?

There are ten different occasions recorded in Scripture on which our Lord appeared to His followers.

1st. To St. Mary Magdalene at the sepulchre. St. John xx. 14.

2nd. To the other holy women as they returned from the sepulchre. St. Matt. xxviii. 9.

3rd. To St. Peter, or Cephas. St. Luke xxiv. 34, and 1st Cor. xv. 5.

4th. To the two Disciples on the way to Emmaus. St. Luke xxiv. 13 to 15.

5th. To the ten Apostles when St. Thomas was not present. St. John xx. 19.

6th. To the eleven Apostles when St. Thomas was with them. St. John xx. 26.

7th. To St. James. 1st Cor. xv. 7.

8th. To seven of the Apostles while fishing in the sea of Tiberias. St. John xxi. 4.

9th. To five hundred brethren at once on a mountain in Galilee. 1st Cor. xv. 6. St. Matt. xxviii. 10, 16.

10th. When He led them from Jerusalem to the Mount of Olives at the Ascension. St. Luke xxiv. 50. Acts i. 9 to 12.

What effects were produced upon the minds of the Apostles, by the manner in which our Lord shewed Himself to them after His resurrection?

Their faith was tried, and they were prepared for the final departure of their Divine Master, before that final departure actually took place.

How was the faith of the Apostles tried?

By our Lord only appearing at first to one or two of His followers at a time, and requiring the others to believe on their testimony.

Did the Apostles believe in our Lord's resurrection on the testimony of those who had seen Him?

No, they would not believe, although St. Mary Magdalene and the other women were expressly sent by our Lord to convey the joyful news to them. St. Mark xvi. 11. St. Luke xxiv. 11.

Did any of the Apostles believe in the resurrection of Christ before His appearance among them?

Yes, the beloved disciple St. John believed on merely entering the sepulchre and seeing that the body was gone. St. John xx. 8.

What do we learn from the fact of St. John being the first to believe in the resurrection of our Lord?

That Christ will increase and strengthen most the faith of those who love him most.

Which of the Apostles was the last to believe in the resurrection of Christ?

St. Thomas.

How did St. Thomas shew his want of faith?

By not believing the united testimony of all his fellow Apostles, and by declaring that he would not believe unless he touched our Lord as well as saw Him.

Did our Lord appear to St. Thomas?

Yes, eight days after His resurrection.

Did our Lord permit St. Thomas to touch Him?

Yes, but we do not read that St. Thomas availed himself of the permission.

Did not St. Thomas lose something in consequence of his want of faith?

Yes, he lost a blessing pronounced by our Lord upon all those who having not seen, yet believe. St. John xx. 29.

What do we learn from the fact of our Lord permitting St. Thomas to touch Him after His resurrection?

That the body of Christ after His resurrection was the same body as that in which He suffered and died on the cross.

What proof is there that the body in which our Lord rose from the dead, is the same body as that in which He suffered and died?

The holes made by the nails in His hands, and by the spear in His side, were seen, if

not actually touched by St. Thomas; thus plainly shewing the body to be the same.

What was there in the manner of our Lord's appearance to His followers, after His resurrection, that prepared them for His final departure?

His presence among them being only at certain times, and not continuous as it was before the resurrection, must have prepared them for His final departure.

THE ASCENSION.

How long did our Lord continue occasionally to appear to His followers after His resurrection?

Forty days.

What took place on the fortieth day?

He ascended into Heaven.

What day is that called on which the Church celebrates the event of our Lord going up to Heaven?

Ascension Day, or Holy Thursday.

What is the meaning of the word Ascension?

Going up.

Did any one see our Lord go up into Heaven?

Yes, all the Apostles.

From what place did our Lord ascend into Heaven?

From the Mount of Olives.

What must we believe concerning our Lord's Ascension into Heaven?

That He went up into Heaven with His human body of flesh and bones, and with everything belonging to our human nature, only in a glorified state.

How should we observe the day of our Lord's Ascension into Heaven?

With holy joy.

Why should we rejoice at our Lord's Ascension into Heaven?

Because in Christ we see our human nature exalted to the highest place in Heaven.

To what place do we believe our Lord, in His human nature, to be exalted in Heaven?

He sitteth at the right hand of God.

What do you mean by the right hand of God?

The highest place in Heaven.

Shew from Scripture that Christ has ascended into Heaven, and sitteth on the right hand of God.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. St. Mark xvi. 19.

But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Acts vii. 55.

The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. Psalm cx. 1.

When we speak of our Lord sitting or standing at the right hand of God, what do we mean by it?

That our Lord occupies the highest place in Heaven.

What comfort may we derive from the knowledge that our Lord in His human nature is exalted to the highest place in Heaven?

That if we are good we shall also be exalted after death to the same place in Heaven, where Christ is gone before.

Shew from Scripture that if after death we are fit for Heaven, our place will be with Christ, at the right hand of God.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. St. John xiv. 2, 3.

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. 1st Thessalonians iv. 17.

If we suffer, we shall also reign with him. 2nd Timothy ii. part of 12.

To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. Revelations iii. 21.

THE SECOND COMING OF CHRIST.

Will our Lord ever come again from Heaven?

Yes, at the last day.

For what purpose will He come?

To judge the quick and the dead.

Whom do you mean by the quick?

Those that shall be found alive at the last day.

Shew from Scripture that our Lord will come again from Heaven.

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts i. 11.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. 1st Thessalonians iv. 16.

Shew from Scripture that our Lord will come again to judge the quick and the dead.

And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. St. Matthew xxiv. 30, 31.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. 2nd Timothy iv. 1.

What shall we have to give an account of at the last day?

Of our deeds done in the body.

For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 2nd Corinthians v. 10.

For the Son of Man shall come in the glory of his Father with his angels: and then he shall reward every man according to his works. St. Matthew xvi. 27.

What ought we to learn from the fact that we shall be judged according to our deeds?

The necessity of good works.

Are we ever to know when the day of judgment is to take place?

We are not to know it.

How is that day to come upon the world?

Unawares, even "as a thief in the night."

2nd St. Peter iii. part of 10th verse.

How ought we to prepare for the coming of the day of judgment?

By watchfulness and prayer.

Watch, therefore: for ye know not what hour your Lord doth come. St. Matthew xxiv. 42.

Take ye heed, watch and pray; for ye know not when the time is. St. Mark xiii. 33.

GOD THE HOLY GHOST.

What is the third article of the Christian Faith?

I believe in the Holy Ghost.

Say so much of the Nicene Creed as relates to God the Holy Ghost.

(See Nicene Creed.)

Which person of the Blessed Trinity is the Holy Ghost?

The Third.

Why is the Holy Ghost called Holy?

Because He comes to us to make us holy.

When did He especially come to us to make us holy?

At our baptism.

What part does the Holy Ghost take in the great work of our salvation?

He applies it to each of us individually, that is, one by one.

Mention the part that each of the persons of the Blessed Trinity may be said to take in the great work of salvation?

God the Father willed and accepted our salvation; God the Son procured our salvation, by the shedding of His precious blood; God the Holy Ghost applies that salvation to each of us when He comes to us at our baptism, when we are brought into a state of salvation.

Did not the Holy Spirit take a part in the work of Creation, as well as Redemption?

Yes, we read that at the Creation, the Spirit of God moved upon the face of the waters. Genesis i. 2.

What does this mention of the Holy Spirit in connection with water at the very beginning of the Creation remind us of?

Of our Baptism or New Birth of Water and the Holy Ghost.

When you say that the Holy Ghost is the Third Person of the Blessed Trinity, does that mean that He is inferior to the Father and the Son?

No, He is equal to the Father and the Son.

When you call the Holy Ghost, the Lord, in the Nicene Creed, what do you mean?

That He is God.

Shew from Scripture that the Holy Ghost is God.

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. Acts v. 3, 4.

How does this portion of Scripture shew the Godhead of the Holy Ghost?

In that lying to the Holy Ghost is declared to be lying not unto men, but unto God.

Shew again from Scripture that the Holy Ghost is God.

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called The Son of God. St. Luke i. 35.

How does this portion of Scripture shew that the Holy Ghost is God?

Because Christ being conceived of the Holy Ghost is here declared to be the Son of God.

Shew from Scripture that the Holy Ghost is not inferior to the Father and the Son.

All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. St. Matt. xii. 31.

How does this portion of Scripture show that the Holy Ghost is not inferior to the first and second Persons of the Blessed Trinity?

Because all sin against the first and second Persons of the Blessed Trinity may be forgiven, but the sin against the Holy Ghost will never be forgiven.

What kind of sin may we fear the sin against the Holy Ghost to be?

A sin which can never be repented of.

When may we fear we have sinned against the Holy Ghost?

When we are so hardened in sin as to be unable to repent.

What is to be feared has taken place when we feel no wish to repent or leave off our sins?

That the Holy Spirit of God has departed from us, and left us to ourselves.

When you say in the Nicene Creed that the Holy Ghost is the Giver of Life, what do you mean?

That the Holy Ghost is the Giver of Eternal Life.

Can we not have Eternal Life without His help?

No.

What do you mean by Eternal Life?

A life of everlasting happiness and salvation.

Shew from Scripture that the Holy Ghost is the Giver of Eternal Life.

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Romans viii. 10, 11.

How is the Holy Spirit described in this portion of Scripture?

As the Spirit of Life which is to quicken our mortal bodies.

What do you mean by the word "quicken"?

To bring to life.

In the portion of Scripture just quoted where is the Holy Ghost said to dwell?

Within us.

When did the Holy Ghost come to take up His abode within us?

At our baptism. Acts ii. 38.

Does the Holy Spirit then stay with us, after He has come upon us at our baptism, to wash away the sin in which we were born?

Yes, He does.

What does He stay with us for?

To help us to do that which is good, in working out our own salvation.

What is He spoken of in Scripture as being like in all of us?

Like a fire purifying us from the dross of sin. Malachi iii. 2, 3. Isaiah i. 25.

Where in Scripture is the Holy Ghost spoken of as a fire?

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. Acts ii. 3.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire. St. Matt. iii. 11.

Quench not the Spirit. 1st Thes. v. 19.

What do you mean by quenching the Spirit?

Putting Him out, as fire.

How do we put out the Holy Spirit?

By going on in sin.

Does not every single sin that we commit help to put Him out?

Yes, in the same way as every drop of water helps to put out a fire.

Does He put up long with our sins before He altogether leaves us?

Yes.

The Lord is not slack concerning his promise, as some men count slackness; but is *long-suffering* to us-ward, not willing that any should perish, but that all should come to repentance. 2nd Peter iii. 9.

What if God, willing to shew his wrath, and to make his power known, endured with much *long-*

suffering the vessels of wrath fitted to destruction. Rom. ix. 22.

But the fruit of the Spirit is love, joy, peace, *long-suffering*, gentleness, goodness, faith. Gal. v. 22.

Ought the long-suffering of God to be an excuse for going on in sin?

No, it ought to kindle the fire of love in our hearts, and make us hate all sin.

What does going on in sin do to God's Holy Spirit before it drives Him away?

It is said to grieve Him.

Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Eph. iv. 30.

Could we be said to grieve or quench the Holy Spirit if we had never received Him?

No, and therefore St. Paul takes care to remind us of this great truth in his Epistles, declaring expressly that we are to look upon our bodies as temples of the Holy Ghost.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 1st Cor. iii. 16, 17.

What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 1st Cor. vi. 19.

Should we not then have respect for our bodies, seeing they are the temples of the Holy Ghost?

Yes, we should, and be very careful not to defile them with sin.

Should not the thoughts of this also teach us to respect the bodies of the dead?

Yes, we should never forget that the dead bodies of Christians have been the temples of God's Holy Spirit, and should therefore be treated with such respect, and buried in such a religious and solemn manner, as becomes the seed of the resurrection, and thus shew our faith in the great truth of the resurrection of the body.

For what purpose did you say the Holy Ghost came to dwell in us?

To help us to do that which is good.

Can we have Eternal Life unless we do that which is good?

No.

What must we believe then, seeing that without the help of the Holy Spirit we cannot do that which is good, or have Eternal Life?

That He is the Giver of Life.

What do we say in the Nicene Creed that we believe concerning the Holy Ghost, besides that He is the Giver of Life?

That He proceedeth from the Father and the Son.

What do you mean when you say the Holy Ghost *proceedeth* from the Father and the Son?

That He comes forth from them.

Shew from Scripture that the Holy Ghost proceedeth from the Father and the Son.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. St. John xiv. 26.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. St. John xv. 26.

How do these texts of Scripture shew that the Holy Ghost proceedeth both from the Father and the Son?

In the one, the Holy Ghost the Comforter is described as being sent by the Father in the name of the Son, and in the other, as being sent by the Son from the Father.

What must we believe then concerning the procession or coming forth of the Holy Ghost?

That He proceedeth both from the Father and the Son.

What else do we learn from the Nicene Creed that we must believe concerning the Holy Ghost?

That "with the Father and the Son together He is Worshipped and Glorified."

Why ought we to Worship and Glorify the Holy Ghost?

Because He is God, equal to the Father and the Son.

What else do we say in the Nicene Creed respecting God the Holy Ghost?

That it was He who spake by the Prophets.

Shew from Scripture that the Holy Ghost spake by the Prophets.

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2nd Peter i. 21.

How did the Holy Ghost speak by the Prophets?

By enabling them to foretell what should happen long before the events themselves took place.

What part does the Holy Ghost take in the great work of Salvation?

He brings it to us at our baptism and helps us to work it out.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Philippians ii. 12, 13.

PREDESTINATION AND ELECTION.

What do you say in the Catechism is the peculiar office of the Holy Ghost?

That He "sanctifieth me and all the elect people of God."

What do you mean by Sanctify?

To make Holy.

Do we not read in Scripture of being Justified, as well as Sanctified?

Yes.

What is the difference between Justification and Sanctification?

Justification means being accounted righteous for the sake of Christ, without which no righteousness of our own would be acceptable to God.

Sanctification is that personal holiness which we are enabled to arrive at by the help of the Holy Spirit dwelling in us.

What do you mean by Elect?

Chosen.

Whom do you mean by the people of God?

All Christians.

Shew from Scripture that all Christians are called Elect.

Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through Sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. 1st Peter i. 1, 2.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. Colossians iii. 12.

Why are all Christians called Elect?

Because they are chosen out of the world to serve God.

When were they chosen out of the world to serve God?

At their baptism.

Can you give me any other instance besides that of Christians, in which a people were called out of the world to serve God?

The Jews.

What are they called in Scripture?

God's Elect or chosen people. Isaiah xliv. 1, xlv. 4. Psalm cv. 43.

Were God's people, the Jews, chosen because they were all good?

No, many of them sinned grievously against God.

But has not the word Elect another meaning in Scripture, besides that of being chosen out of the world to serve God?

Yes, it sometimes means "chosen to Eternal Life."

Shew from Scripture that the word Elect sometimes means "chosen to Eternal Life."

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. St. Matthew xxiv. 22, 24, 31.

Does the word Elect in this portion of Scripture mean all Christians?

No, it means only those who will be saved.

Does it follow, because Christians are chosen out of the world to serve God, that therefore they will be chosen to Eternal Life?

No.

Shew this from Scripture.

For many are called, but few are chosen. St. Matthew xxii. 14.

Who are meant by the called?

They who are chosen out of the world to serve God.

Who are meant by the chosen?

They who are chosen to eternal life.

Who are they that are chosen to eternal life?

The good; they who walk according to their calling, in the way of repentance, faith, and obedience.

Does the Lord know who will be saved and who will not?

Yes.

Do we know who will be saved and who will not?

No.

What is this foreknowledge of God, that some will be eternally saved, and some eternally lost, called?

Predestination.

What does the word predestinate mean?

To determine beforehand what shall take place.

Shew from Scripture that the Lord has predestinated or determined beforehand what shall happen with respect to our salvation.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Romans viii. 29, 30.

For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. Romans ix. 11.

Even so then at this present time also there is a remnant according to the election of grace. Romans xi. 5.

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Ephesians i. 5, 11.

Is it the Lord's will that any of His creatures should perish?

No.

Shew from Scripture that it is not the Lord's will that any should perish.

The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. 2nd St. Peter iii. 9.

Why then has the Lord predestinated or determined beforehand that some shall be lost?

Because the Lord knows beforehand who will serve Him and who will serve Him not.

Do we not read in Scripture that the Lord hardened Pharaoh's heart?

Yes, but not before Pharaoh had first hardened his own heart against the Lord. Exodus v. 2.

Can we suppose that any of the wicked at the Day of Judgment will be able to accuse God of injustice towards them?

No, their own consciences will be their accusers, knowing that it was nothing but their own wilfulness that caused them to fall.

Give an instance of this from one of the Parables of our Lord.

In the Parable of the Marriage Supper, he who would not wear the wedding garment was obliged to remain speechless, being self-condemned. St. Matt. xxii. 12.

Have we any power given to us whereby to know who will be saved and who not?

None whatever.

Shew from Scripture that we must not sit in judgment one upon another concerning our salvation.

Judge not that ye be not judged. St. Matt. vii. 1.

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. Romans xiv. 10.

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. 1st Corinthians iv. 5.

What do we learn from the Doctrine of Predestination and Election?

That being among the Called, we must take care, by the grace of God, so to walk during this life, as to be found among the Chosen at the last day.

How are we to do this?

By keeping God's Holy Will and Commandments, and walking in the same all the days of our life.

THE HOLY CATHOLIC CHURCH.

Say the Fourth Article of the Christian Faith.

"I believe in the Holy Catholic Church."

Say the same according to the words of the Nicene Creed.

"I believe one Catholic and Apostolic Church."

Say what you believe concerning the Church as contained in both these Creeds.

I believe one Holy, Catholic, and Apostolic Church.

What do you mean by the word Church?

An assembly.

What kind of assembly?

An assembly of baptized persons, united in one body, with Christ for their head.

But does not the word Church sometimes mean a building?

Yes, because the building takes its name from those who assemble therein.

What are the four points, according to the Creed, which every true member of the Church must hold respecting the Church?

1st, That it must be One. 2nd, Holy. 3rd, Catholic. 4th, Apostolic.

Why must the Church of Christ be One?

Because Jesus Christ, the Head, is One.

To what is the Church likened in Scripture, in order to shew that it must be One?

To a household, or family. Galatians vi. 10. Ephesians ii. 19, and iii. 14, 15.

To a kingdom. Colossians i. 13.

To a vine. St. John xv. 5.

To a human body. 1st Corinthians xii. 12 to 27.

To a building. Ephesians ii. 19 to 22.

How ought the members of a family to behave one to another?

They ought to agree together, and love one another.

What ought the people of a kingdom to be?

To be at peace and unity among themselves.

The Church being likened to a kingdom, what are the Ministers of Christ likened to in Scripture as being connected with that kingdom?

To Ambassadors. 2nd Corinthians v. 20.

What would become of the branches of a vine if they separated one from another?

They would die.

What would become of the members of our bodies if they separated one from another?

They would die also.

What would become of a building if the stones of which it was built, separated one from another?

It would fall.

If the Church in Scripture is likened to all these things, how ought Christians or Members of the Church to behave one towards another?

They should agree together, love one another, be of one mind, and never suffer any dissensions to cause them, to separate one from another. 1st Corinthians i. 10.

What sin do those commit who destroy the unity of the Church?

The sin of Schism or Dissent. *(See page 21)*

What do you mean by Unity?

Being one.

When do Christians destroy the Unity of the Church?

When they separate one from another.

Shew from Scripture that it is the will of Christ that the Members of His Church should be one.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one. St. John xvii. 20, 21, 22.

What next is stated in the Creed respecting the Church?

That it must be Holy.

What do you mean by the word Holy?

Good.

Does the word Holy always mean good?

No, it sometimes means, "Set apart for the service of God."

Are not the Children of Israel called in Scripture a Holy People?

Yes.

For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. Deuteronomy vii. 6.

But were they all good?

No.

Why are they then called Holy?

Because they were set apart for the service of God.

Give one or more instances of the word Holy not meaning good, but only set apart for the service of God.

The Lord's House is called a Holy Place, and the Bible is called "The Holy Bible," because they are set apart for the service of God.

The two meanings of the word Holy, being thus explained, Why is the Church in the Creed called Holy?

Because its Head is good, and its Members are set apart for the service of God.

When are the Members of the Church set apart for the service of God?

At their baptism.

Are they all good?

No.

Why are they then called Holy?

Because they have been set apart for the service of God.

You have explained why the Church must be One and Holy, what is the next thing stated in the Creed with respect to the Church?

That it is Catholic.

What do you mean by the word Catholic?

Universal, or all over the world.

Shew from Scripture that the Church of Christ is Catholic or Universal.

Go ye therefore, and teach (or make disciples of, see revised version N. T.) all nations, baptizing them

in the name of the Father, and of the Son, and of the Holy Ghost. St. Matthew xxviii. 19.

And he said unto them, Go ye into all the world, and preach the Gospel to every creature. St. Mark xvi. 15.

Was it not prophesied that the Church of Christ should be Catholic or Universal?

Yes.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Isaiah lx. 3.

A light to lighten the Gentiles and the glory of thy people Israel. St. Luke ii. 32.

What is meant by the light, in these passages of Scripture?

The Gospel or Church of Christ.

What is the meaning of the word Gentiles?

All the nations of the world who were not Jews.

Was the Jewish Church Catholic?

No, the Jewish Church was only intended for one nation, the Jews.

Can you mention any error into which Christians have fallen with respect to the use of the word Catholic?

Yes, when by the word Catholic they mean only the members of the Church of Rome.

Have all Christians the right to call themselves Catholics?

Yes, so long as they continue united in the fellowship of Christ's body, the Church.

How may we know that we are united in the fellowship of Christ's body, the Church, and so deserve the name of Catholic?

When we hold the doctrine of Christ and His Holy Apostles, as taught by the Church Universal, from the earliest and purest times, and when we place ourselves under the teaching of the same Ministry, as have received their authority from Christ, through His Holy Apostles.

What is the fourth point set forth in the Creed respecting the Church?

That it is Apostolic.

What do you mean by the word Apostolic?

Walking in the fellowship of the Holy Apostles.

Shew from Scripture that the Church must walk in the fellowship of the Holy Apostles.

And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Acts ii. 42.

That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. 1st St. John i. 3.

How must the Church walk in the fellowship of the Holy Apostles?

By being Apostolic in its Doctrine, and Apostolic in its Government.

How must the Church be Apostolic as regards its Doctrine?

It must teach all that the Apostles taught.

How must the Church be Apostolic in its Government?

In that it must be governed by the Ministry which had been sent forth by Christ, through His Holy Apostles.

Where do we learn what the Apostles taught?

In Scripture, as set forth in the Creed.

Why is the Creed called the Apostles' Creed?

Because it contains the teaching of the Apostles.

Is the Church of England Apostolic in its doctrine?

Yes.

Why?

Because it teaches no other doctrine but what the Apostles taught, as set forth in Scripture, and as contained in the Creed.

Is the Church of England Apostolic in its Government?

Yes.

Why?

Because it is governed by a Ministry sent by the Apostles of Christ.

What do you mean by a Ministry?

A body of men lawfully called to teach and preach the Gospel.

Why are the teachers and preachers of the Gospel called Ministers, or a Ministry?

Because it is their duty to wait and attend upon the service of the Lord.

What does the word Minister mean?

A servant.

Are the teachers and preachers of the Gospel called Ministers in Scripture?

Yes. 1st Corinthians iv. 1.

Shew from Scripture that our Lord gave His Apostles authority to send forth a Ministry to govern and teach His Church on Earth.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. St. John xx. 21.

What do we learn from this text?

That the same authority or power was given to the Apostles as our Lord had received from God the Father.

Why was this power given by our Lord to His Apostles?

That they might build or set up His Church on Earth, after He had ascended into Heaven.

Shew from Scripture that the Church was to be set up by the Apostles.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. Ephesians ii. 19, 20.

To what is the Church compared in this portion of Scripture?

To a house and household.

Who are mentioned as the foundation?

The Apostles and Prophets.

To what part is Christ likened?

To the head or chief corner-stone.

What do we learn from the Church being built upon the Prophets as well as the Apostles?

That the Prophets foretold many things concerning the Church of Christ.

What else do we learn from the mention of the Prophets in this text of Scripture?

That the Jewish Church is part of the foundation of the Christian Church, and that when the Church of Christ began to be set up on earth, the Jewish Church was to end.

What does St. Paul call the Jewish Church and Dispensation in his Epistles?

The Law. Romans ii. 12 to 27. Gal. iii. 2 to 24.

What does St. Paul call the Christian Church and Dispensation?

The Gospel. Romans i. 1. 1st Cor. ix. 12 to 23.

Shew from Scripture that the Law, or Jewish Church, was to come to an end, when the Gospel, or Christian Church, began to be set up on earth.

For Christ is the end of the law for righteousness to every every one that believeth. Romans x. 4.

Having abolished in his flesh the enmity, even

the law of commandments contained in ordinances. Ephesians ii. pt. 13.

Christ hath redeemed us from the curse of the law, being made a curse for us. Galatians iii. pt. 13.

How does St. Paul speak of the Law in its connection with the Gospel?

"As a schoolmaster, to bring us to Christ." Galatians iii. 24.

"As a shadow of good things to come." Hebrews x. 1. Colossians ii. 17.

If the Law is the shadow of which the Gospel is the Substance, must not there be many things in the Christian Church which were shadowed forth by the Jewish Church?

Yes.

Mention some of the things in the Christian Church which bear resemblance to, and were shadowed forth by, the Jewish Church.

Holy Baptism, which has taken the place of Circumcision. Col. ii. 11, 12.

The Lord's Supper, which has taken the place of the Passover. 1st Cor. v. 7.

Christian Times and Seasons, which have taken the place of Jewish Times and Seasons. Col. ii. 16, 17.

The Christian Priesthood, which has taken the place of the Levitical or Jewish Priesthood. Heb. vii. 11, 12.

Is not the observance of the Times and Seasons forbidden in Scripture to Christians?

No, only the observance of *Jewish* Times and Seasons, which were the shadows, and to give place to the observance of Christian Times and Seasons.

Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days. Which are a shadow of things to come, but the body is of Christ. Colossians ii. 16, 17.

THE THREE-FOLD MINISTRY OF THE CHURCH.

If the Jewish Church was the shadow or figure of the Christian Church, must there not be some resemblance also between the Jewish and Christian Priesthood, or Ministry?

Yes.

How many orders of Ministers were there in the Jewish Church?

Three.

Name them.

The High Priest, Leviticus xxi. 10, Priests, and Levites, Deuteronomy xxiv. 8.

Did our Lord while upon earth shew by any act of His that it was His will that there should be three orders of Ministers in His Church?

Yes, in the appointment of the twelve Apostles, and seventy Disciples, whom He sent forth to teach and preach and work miracles while He Himself was their head. St. Luke ix. 1; x. 1.

After our Lord ascended into Heaven, who became the first order of Ministers in the Church?

The Apostles.

Whom did they ordain to minister under them, in the second order?

Bishops, Presbyters, or Elders.

And when they had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed. Acts xiv. 23.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre. Titus i. 5 to 7.

Whom did the Apostles ordain to minister under them, in the third order?

Deacons.

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the Apostles: and when they had prayed, they laid their hands on them. Acts vi. 5, 6.

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. 1st Tim. iii. 8, 13.

CONFIRMATION.

Do we find any office performed by the Apostles, or first order of the Ministry, which the other orders were not permitted to discharge without them?

Yes, the office of Laying on of Hands in Confirmation and Ordination.

Shew from Scripture that the office of Laying on of Hands in Confirmation, belonged to the Apostles, or first order of the Ministry only.

Acts viii. 14, 15, 17.

Who were the people Confirmed in this instance?

The people of Samaria.

Who were sent to Confirm or Lay their Hands upon them?

St. Peter and St. John the Apostles.

For what purpose were the people of Samaria Confirmed?

That they might receive the Holy Ghost.

Had they not been baptized?

Yes.

Who had baptized them?

Philip the Deacon.

Could he not have confirmed them also?

It appears not, otherwise St. Peter and St. John would not have been sent.

Did not the people of Samaria receive the Holy Ghost at their baptism?

Yes, but He did not come upon them in the *extraordinary* manner as was the case with those upon whom the hands of the Apostles were laid.

How was it known in those days that the Holy Ghost came upon such as had the hands of the Apostles laid upon them?

They spake with tongues and prophesied. Acts xix. 6.

Do we read of any other Apostle by whom the Holy Ghost was given by the Laying on of Hands?

St. Paul. Acts xix. 6.

What then must we believe takes place at the Laying on of Hands in Confirmation?

That we receive an increased portion of God's Holy Spirit.

What is the meaning of the word Confirmation?

Strengthening, or renewing.

What is strengthened at Confirmation?

The soul.

How is the soul strengthened at Confirmation?

By receiving an increased portion of the Holy Spirit.

What do we renew at Confirmation?

The promises made to God in our name at our baptism.

Give reasons why you ought to be Confirmed.

1st. To renew the promises made to God at our baptism.

2nd. To receive an increased portion of the Holy Spirit.

3rd. That we may be admitted to strengthen and refresh our souls in the Sacrament of the Lord's Supper.

How must we come to Confirmation in order to receive the blessings bestowed therein?

With penitent, faithful and obedient hearts, and with a firm resolution, by the help of God's grace, to serve Him truly all the days of our life.

What may we fear will be our sin if we neglect to be Confirmed?

That we despise the gift of the Holy Ghost.

What is Confirmation called in Scripture?

The Laying on of Hands.

Does not St. Paul class Confirmation, or the Laying on of Hands, among the first principles of Christianity?

Yes.

Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. Hebrews vi. 1, 2.

In what order does St. Paul place Confirmation, or the Laying on of Hands, in this portion of Scripture?

Next to the Sacrament of Holy Baptism.

Are we permitted to see the wonderful effects of the gift of the Holy Ghost, given by the Laying on of Hands, in the way described in Scripture?

No, miracles being no longer necessary for the spreading of the gospel, the Holy Spirit only bestows His *ordinary* Gifts upon us, to enable us to do that which is good, and so to try our faith.

ORDINATION.

On what occasion is the Laying on of Hands required, besides Confirmation?

In Ordination.

What do you mean by Ordination?

The setting apart of fit persons to serve in the sacred Ministry of the Church.

Who had to perform the office of Laying on of Hands at Ordination?

The Apostles and the Presbyters or Elders.

Could the Presbyters or Elders ordain without the Apostles?

No, there could be no Laying on of Hands without the presence of the first order of the Ministry.

But do we not read in Scripture of Timothy being Ordained by the "Laying on of the Hands of the Presbytery"?

Yes.

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 1st Timothy iv. 14.

Are we to understand from this portion of Scripture that the Apostles, or first order of the Ministry, took no part in the Ordination of Timothy?

No.

Was there any Apostle present at the Ordination of Timothy?

Yes, St. Paul.

Shew from Scripture that St. Paul was present and took a part in the Ordination of Timothy.

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. 2nd Timothy i. 6.

Who does St. Paul here say laid hands on Timothy?

St. Paul laid his own hands on Timothy.

If then the Laying on of Hands both in Confirmation and Ordination belonged expressly to the first order of the Ministry, can we suppose that first order to have ceased with the Apostles?

No, others were ordained by the Apostles to take their place.

Can you find any passage of Scripture to shew that the power of Laying on of Hands was given to any by the Apostles?

Yes, the power of Laying on of Hands was given by St. Paul to Timothy and Titus.

Lay hands suddenly on no man. 1st Timothy v. pt. 22.

And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 2nd Timothy ii. 2.

For this cause left I thee in Crete that thou shouldest set in order the things that are wanting and ordain elders in every city, as I had appointed thee. Titus i. 5.

Do we read of any others having this power given unto them?

No.

What must we understand by the fact that the power of Laying on of Hands was given to Timothy and Titus?

That Timothy and Titus were raised to the first order of the Ministry, and had authority given them to ordain and rule over the other orders, both Elders and Deacons.

Shew from Scripture that Timothy and Titus had power committed to them not only to Lay on Hands, but to rule over the other orders of Ministers in the Church.

1st Timothy i. 3; v. 17, 19. Titus i. 5, 10, to 13; iii. 10, 11.

THE THREE-FOLD MINISTRY [continued.]

Having thus shewn from Scripture that St. Paul, before his death, raised Timothy and Titus to the first order of the Ministry, may we not reasonably suppose that other Apostles did the same before their deaths?

Yes.

Shew from Scripture that the Apostles could not have fulfilled the commission given them by our Lord, if they had not ordained others to take their place after they were dead?

As my Father hath sent me, even so send I you. St. John xx. pt. 21.

How does this text of Scripture shew that the Apostles could not have fulfilled their commission without they had sent others to fill their place after they were dead?

As our Lord had received power to send others to teach and preach after He had left the world, so those He sent, were to send others also after them.

But were Timothy and Titus, and others named after the death of the Apostles, to the Apostolic office, or first order of the Ministry, ever called Apostles?

No, the name of Bishop was taken from the second order of the Ministry, and given to the first.

Do we find any account of this change in Scripture?

No, for the Scriptures do not contain the History of the Church after the death of the Apostles, except what is written in the Book of Revelation.

But do we not find the first order of the Ministry mentioned in the Book of Revelation under another name besides that of Apostle?

Yes, the Chief Minister in each of the Seven Churches of Asia, whom we should now call a Bishop, is there called by the name of Angel. Revelation i., ii., iii.

What is the meaning of the word "Angel"?

A messenger.

Can the mere giving or changing of a name do away with the office to which that name is given?

No.

Are not the Chief Rulers of Earthly Kingdoms often called by different names?

Yes.

Mention some of these.

Emperor, Sovereign, King, Sultan, President, &c.

Would the changing of any one of these names for another, cause the person whose name was so changed to cease to be the Chief Ruler?

No.

Did the word now called Emperor, always mean the Chief Ruler of a Country?

No, it formerly signified only a Leader, or Commander of an army.

Would it not be very absurd, to say that those persons now called Emperors, are only Leaders or Commanders of an army, and that they are no longer Chief Rulers of the Country to which they belong, because they are called by that name?

Yes.

Is it not equally absurd then, to say that because in the Kingdom or Church of Christ, the name of Bishop is taken from the second order of Ministers and given to the first, that therefore the first order of the Ministry is done away?

Yes.

Why may we suppose the name of Apostle ceased to be given to those who were the successors of the Apostles, and Chief Ministers of the Church?

To distinguish those sent by our Lord Himself, and who were inspired, from those who were sent by the Apostles, and were not inspired.

What do you mean by inspiration, or being inspired?

Being able to foretell events, and to speak the mind of God.

What does the word Apostle mean?

One sent.

Whereas the first order of Ministers in the Church now, cannot work miracles, and prophesy; What power is committed to them that is not committed to the other two orders of the Ministry?

The Apostolic power of Laying on of Hands in Confirmation and Ordination, and the Chief Rule in all matters connected with the Ministry of the Church.

Can any body of Christians be said to be of the Apostolic Church, or dwelling in the fellowship of the Apostles, who have lost the first order of the Ministry, and therefore have no authority to lay hands on any, either in Confirmation or Ordination?

No.

Ought we not to be very thankful that we belong to a truly Apostolic Branch of the Church of Christ, seeing that we have the three orders of the Ministry regularly set apart in succession from the Apostles?

Yes.

For how long a time was it unanimously believed that the Ministry of the Christian Church, as appointed by the Apostles, was to be a three-fold Ministry?

For 1500 years.

When did differences begin to arise among Christians, respecting the Government of the Church by a three-fold Ministry?

Only since the Reformation, about 300 years ago.

What has caused these differences to arise among Christians, respecting the Government of the Church?

Partly through the wickedness of many appointed to the Ministry, and partly through the natural desire of mankind to please themselves, in setting up teachers of their own. 2nd Timothy iv. 3.

What sin do these differences tempt Christians to commit?

The sin of Schism. (*See page 21.*)

When may Christians be said to fall into this sin?

When they refuse to worship God in the same House of Prayer, and to place themselves under the teaching of the same Apostolic Ministry.

Has not the Church of England followed the teaching of Scripture, in continuing under the teaching of the same three-fold Ministry, as was sent by the Apostles?

Yes.

And they continued steadfast in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Acts ii. 42.

Ought we then to separate ourselves from the Church of England?

No.

Why?

Because the Church of England is Apostolic in its doctrine, and Apostolic in its government.

What are the three orders of the Christian Ministry now called?

1st, Bishops; 2nd, Presbyters, or Priests; and 3rd, Deacons.

What is the meaning of the word Bishop?

An Overseer.

What is the meaning of the word Presbyter, or Priest?

An Elder.

What is the meaning of the word Deacon?

A Servant.

Why may we suppose the name of Bishop was taken from the second order and given to the first?

Because the first order of the Ministry is to act as Overseer, and to overlook the affairs of the Church, even as St. Paul enjoined Timothy and Titus to do.

In what does the office of the first order of the Ministry differ from the second?

The first order, of Apostle, or Bishop, has the authority committed to it of Laying on of Hands in Confirmation and Ordination.

In what does the second order differ from the third?

The second order, of Presbyter, or Priest, has the authority committed to it of pronouncing Absolution upon the Congregation, and of Blessing in the name of the Lord, and of Consecrating the Bread and Wine in the Lord's Supper.

What are the duties of the third order?

To read Prayers, Catechize, Baptize, Preach, visit the Sick, and assist the Priest in the administration of the Holy Communion.

THE DUTY OF CHRISTIANS TO "SEARCH THE SCRIPTURES" AND "HEAR THE CHURCH."

Seeing then that our Lord has set up a portion of His Church on Earth, and appointed a Ministry; Does not the word of God command us to listen to the teaching of that Church and Ministry?

Yes.

And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. St. Matt. xviii. 17.

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Heb. xiii. 17.

Does not Scripture warn those who refuse to listen to the Ministers of Christ?

Yes.

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. St. Luke x. 16.

And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. 2nd Thes. iii. 14, 15.

How ought we to listen to the teaching of the Ministers of the Church of Christ?

As children listen to the instructions of a parent.

If parents teach their children to do anything contrary to the will of God, ought the children to obey their parents in that thing?

No, they must obey God rather than man.

But if parents teach their children what is not contrary to the will of God, how ought they to behave?

They ought to listen and obey.

How ought Christians then to behave towards the Ministers of the Church of Christ?

To listen to them, and obey them, in all things not contrary to the written word of God.

Ought we not to search the Scriptures as well as listen to the teaching of the Ministers of the Church?

We must do both; "Search the Scriptures" and "Hear the Church."

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. St. John v. 39.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Acts xvii. 11.

What people are spoken of in this verse, taken from the Acts of the holy Apostles?

The people of Berea.

How did they act?

They listened to the things spoken of by the Ministers of the Church sent to them,

and then searched the Scriptures daily, to see whether those things were so.

Have not Christians fallen into much error by neglecting to search the Scriptures, and hear the Church?

Yes.

What Christians have fallen into error, by listening to the Ministers of the Church, without searching the Scriptures?

The Members of the Church of Rome.

What bodies of Christians have fallen into the opposite error, of searching the Scriptures without listening to the teaching of the Church?

The Dissenters.

Into what great error have the Members of the Church of Rome fallen, by reason of hearing the Church without searching the Scriptures?

Into Idolatry, by praying to the blessed Virgin Mary and the Saints, when the Scriptures command us to pray to God alone, in the name of His only-begotten Son.

Into what errors have Dissenters fallen by searching the Scriptures without hearing the Church?

Into the sins of Schism and Self-pleasing; each party choosing to explain the Scriptures for themselves, and to set up their own opinions, and a Ministry of their own choosing, instead of the Ministry sent by Christ through His holy Apostles.

How does the Church of England direct her Members to act?

Both to "Search the Scriptures" and to "Hear the Church," and so to keep free from the errors of the Church of Rome on the one hand, and of Dissent on the other, and thus "endeavouring to keep the Unity of the Spirit in the Bond of Peace." Ephesians iv. 3.

THE COMMUNION OF SAINTS.

Having just considered the Article of the Creed respecting the Church; What immediately follows in connection with that article?

"I believe in the Communion of Saints."

What do you mean by the word "Communion"?

Fellowship, or joining together.

What do you mean by the word "Saints"?

Holy Persons.

What do you mean then by the Communion of Saints?

The Fellowship or joining together of Holy Persons.

In what does this Fellowship consist?

In being joined together in Christ's Body, the Church.

May not this article respecting the Communion of Saints, be considered as part of the article respecting the Church?

Yes.

Why?

Because the Saints are a part of the Church.

Is this article considered in any of the Creeds, as a part of the article respecting the Holy Catholic Church?

Yes, in the Nicene Creed, in which no particular mention is made of the Communion of Saints.

Has the word "Saints" any other meaning besides that of "Holy Persons"?

Yes, it is often used in Scripture to signify all Christians.

Shew from Scripture that the word "Saints" is sometimes used to signify all Christians.

Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints. 1st Corinthians i. pt. 2.

To all that be in Rome, beloved of God, called to be saints; Grace to you and peace from God our Father, and the Lord Jesus Christ. Romans i. 7.

And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. Acts ix. 32.

Why are all Christians called in Scripture "Saints"?

Because they are Holy, being all set apart for the service of God.

In what does the Communion of Saints consist?

In the Communion or Fellowship of all Christians with Christ, and through Him with God and with one another.

Shew from Scripture that Christians have Communion with God.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 1st Cor. iii. 16, 17.

Are all Christians, whether good or bad, in Communion with God?

Yes, until by wilfully continuing in sin they quench His Holy Spirit within them. 1st Thes. v. 19.

Shew from Scripture that even the wicked are for a time in Communion with God.

Thou hast ascended on high, that hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Psalm lxviii. 18.

What ought we to learn from the fact that wicked Christians are for a time permitted to be in Communion with God?

That we should not abuse the long-suffering and mercy of God by making them a reason for continuing in sin.

But is not God in an especial manner in Communion with the good, which He is not with the bad?

Yes.

Jesus answered and said unto him, if a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. St. John xiv. 23.

Will the Communion of God with bad Christians tend to their salvation?

Not unless it lead them to repentance, for otherwise it will rather increase their condemnation.

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 2nd St. Peter ii. 20, 21.

How does the Communion of Christians with God cause them to have Communion one with another?

Because of their union as fellow-members in Christ's Body, the Church.

For we are members one of another. Ephes. iv. part 25th verse.

May not this Communion of Saints on Earth be strengthened and increased?

Yes, by the use of every means of Grace, and especially by the habitual and frequent reception of the Lord's Supper, which is in an especial manner called "the Holy Communion."

Can death cause this Communion of Saints one with another to cease?

No, those who have died in the faith and fear of God, are as much the Members of

Christ's Body, the Church, after death as before.

What then is the effect of death, with respect to the Communion of Saints?

It only tends to bring the good into closer Communion with Christ and with one another, by transferring them from the Church Militant on Earth, to the Church Triumphant in Heaven.

May not those, who mourn over the loss of their relations and friends, who have died in the faith and fear of God, take comfort in the thought of being in Communion with them, although separated in the body by death?

Yes, for they are still members of the same body, the Body of Christ, and as such, still members one of another.

What is it which alone can break this Communion?

Sin.

If we believe in the Communion of Saints, how ought we to show our belief?

By our actions, by hating all sin, which alone can separate us from this Holy Communion, and by loving one another as members of the same body.

THE FORGIVENESS OF SINS.

What is the next article of the Christian Faith, after the Communion of Saints?

I believe in the Forgiveness of Sins.

What must we believe concerning the Forgiveness of Sins?

1st. That there is a Cause of forgiveness.

2nd. That there are Means of forgiveness.

3rd. That there are Conditions of forgiveness.

Who is it that can alone forgive sins?

God.

For whose sake does God forgive sins?

For the sake of Jesus Christ.

Will God forgive sins for any other cause than for the sake of Jesus Christ?

No, Jesus Christ is the only Cause for which our sins are forgiven.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts iv. 12. *(See Article XI.)*

What did God require of our Lord Jesus Christ before He would forgive sins?

The shedding of His precious Blood.

What do you mean by the shedding of His Blood?

His Death.

Shew from Scripture that without shedding of blood there can be no forgiveness of sin.

And almost all things are by the law purged with blood; and without shedding of blood is no remission. Hebrews ix. 22.

Shew from Scripture that by the shedding of the Blood of our Lord Jesus Christ we receive forgiveness of sin.

In whom we have redemption through his blood, even the forgiveness of sins. Colossians i. 14.

What do you mean by the word redemption in this text?

Buying back again.

Who bought us back?

Jesus Christ.

From whom did He buy us back?

From the power of darkness or sin.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Colossians i. 13.

For we know that the law is spiritual: but I am carnal, sold under sin. Romans vii. 14.

For whom did He buy us back?

For God.

What was the price paid?

His Blood.

What is our Lord Jesus Christ called, seeing that He has bought us back again, from the service of the Devil, to that of God?

Our Redeemer.

Will God forgive us our sins for the sake of any merits or deservings of our own?

No, only for the merits and for the sake of our Lord and Saviour Jesus Christ.

Shew from Scripture that no good works, merits, or deservings of our own, can ever obtain from God the forgiveness of sins.

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Titus iii. 5.

So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. St. Luke xvii. 10.

Seeing that our Lord and Saviour Jesus Christ is the only Cause of the forgiveness of sins, has He not the right to name by what Means, and on what Conditions, He will forgive sin?

Yes.

What are the chief Means which it has pleased the Lord to appoint, and which He requires us to use, in order to obtain from Him the forgiveness of our sins?

1st. Baptism.
2nd. The Supper of the Lord.
3rd. Prayers of Confession.
4th. The Absolution of the Church.

Shew from Scripture that the Sacrament of Holy Baptism is an appointed means for obtaining from our Lord the forgiveness of our sins.

Arise and be baptized and wash away thy sins. Acts xxii. part of verse 16.

Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins. Acts ii. part of verse 38.

Do we not confess our faith in Baptism, as one of the means appointed by our Lord for the remission, or forgiveness of our sins?

Yes, in the Nicene Creed.

Say the words.

"I acknowledge One Baptism for the remission of sins."

Mention another means ordained by our Lord for the remission of sins.

The Sacrament of the Lord's Supper.

Shew from Scripture that the Sacrament of the Lord's Supper is a means ordained by our Lord for the remission of sins.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many, for the remission of sins. St. Matthew xxvi. 27, 28.

Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. St. John vi. part of verse 53.

What is the life mentioned in this latter portion of Scripture?

Eternal life.

What alone will keep us away from eternal life?

Sin.

If then we cannot have eternal life without we eat our Lord's Flesh, and drink His Blood, what must take place when we do so eat and drink?

The forgiveness of sin.

When do we eat our Lord's Flesh and drink His Blood?

In the Sacrament of the Lord's Supper.

What must we believe then respecting the Lord's Supper?

That it is a means ordained by Christ for the remission of sin.

What other means besides the two Sacraments of Baptism and the Supper of the Lord, must we use, to obtain from our Lord the forgiveness of our sins?

Prayers of Confession, and the Absolution of the Church.

Shew from Scripture that Prayers of Confession are ordained as means for the forgiveness of sins.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1st St. John i. 8, 9.

Did not our Lord Himself teach us to pray for the forgiveness of sins?

Yes, in the Lord's Prayer.

Forgive us our sins. St. Luke xi. 4.

What was the last of the means which you mentioned whereby we are to obtain from the Lord forgiveness of sins?

The Absolution of the Church.

What do you mean by the word Absolution?

Loosening.

Why is this word used with respect to the forgiveness of sins?

Because sin is a burden from which we all want to be loosened, and from which we all want to be set free.

Shew from Scripture that the Absolution of the Church is a means appointed by our Lord to be used by us for the remission of sin.

And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. St. Matt. xviii. 17, 18.

Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. St. John xx. 23.

To whom has our Lord committed the power of Absolution or Remission of Sins?

To His Ministers.

Which orders of the Ministry have received this power?

Bishops and Priests.

How ought we to regard God's Ministers, knowing that they have received power and commandment from Christ to absolve sinners?

As the instruments of the Lord.

Does the Absolution come from the Lord, or from the Minister who pronounces it?

From the Lord, and the Minister speaks as His Ambassador, not in his own name, but in the name of his Lord and Master, Jesus Christ.

Since our Blessed Lord has ordained all these Means of obtaining from Him the forgiveness of our sins, is it right for us to choose which we please, and neglect the rest?

No, we must use ALL the Means that our Lord has ordained.

What may we consider the reason why our Lord has appointed certain Means for us to use, if we wish to receive from Him the forgiveness of our sins?

To try our Faith and Obedience.

What does it show then if we neglect to use ALL the Means which it has pleased the Lord to ordain, in order to obtain the forgiveness of our sins?

A want of Faith and Obedience.

You have now shown with respect to this article of the Creed, "the forgiveness of sins," that there is first, a Cause of forgiveness, Jesus Christ; and then secondly, Means of forgiveness, viz., Holy Baptism, the Supper of the Lord, Prayer, and Absolution of the Church; what is the third thing you said that you must believe respecting the forgiveness of sins?

That there are Conditions of forgiveness.

How must we act with respect to the Conditions of forgiveness of sin?

We must fulfil them all.

What are the conditions appointed by our Lord, which we must fulfil before we can obtain from Him the forgiveness of our sins?

Repentance, Faith, and Obedience.

Is it of any use our using the Means, if we do not fulfil the Conditions upon which our Lord promises forgiveness of sins?

None whatever; for if we use the Means without fulfilling the Conditions, the very use of them will be turned into sin.

The conditions of Repentance, Faith, and Obedience are indeed to be fulfilled towards God before we can expect forgiveness from God; but is there not another condition which we must fulfil towards Man, before we can expect from God the forgiveness of sins?

Yes.

What is that?

That we forgive others as we hope to be forgiven.

Can we expect forgiveness of sins from God if we will not forgive one another?

No.

Shew this from Scripture.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye

forgive not men their trespasses, neither will your Father forgive your trespasses. St. Matt. vi. 14, 15.

Are we ever to know for certain in this world that our sins are all forgiven, and that we are safe for heaven?

No.

Why?

Because we cannot for certain say that we have fulfilled the conditions upon which we are promised the forgiveness of our sins.

Can any of us, if we speak the truth, say for certain that our Repentance for our sins is a true Repentance?

No, we can only hope that our Repentance is true.

Why can we not know for certain that our Repentance for sin is a true Repentance?

Because we cannot know for certain that we shall not fall into the same sin again, and if we fall into the same sin again, we shall know that our Repentance is not true.

Can any of us say, for certain, without presumption, that our Faith is such a living true Faith as it ought to be?

No, we can only hope that our Faith is such as is acceptable to God.

Can we say for certain, without presumption, that our Obedience is such as the Lord requires?

No, we can only hope that it is.

Seeing then, that we cannot say for certain, without presumption, that we have fulfilled the Conditions upon which, for Christ's sake, sin will be forgiven; is it not very great presumption to say that we know our sins are all forgiven while we are upon this Earth?

Yes.

When does Scripture say that we shall know our sins are all forgiven, and that we are safe for Heaven?

At the last day.

Shew this from Scripture.

Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you. Acts iii. 19, 20.

What is meant in this portion of Scripture by "the times of refreshing"?

The time when everything will be set right.

When does this portion of Scripture say that will be?

When God shall send Jesus Christ.

When will that be?

At the last day.

Are we not in a state of warfare while we are in this world?

Yes, with our three great enemies, the Devil, the World, and the Flesh.

When will our warfare be over?

Not until we die.

Can soldiers say that they are safe while warfare is going on, and they themselves engaged therein?

No.

Can we then, as the soldiers of Christ, say that we are safe during this life, while engaged in our warfare with the Devil, the World, and the Flesh?

No.

Do we not read in Scripture that St. Paul knew he was safe for Heaven, in his 2nd Epistle to Timothy, iv. 7, 8, and that while he was in the world?

Yes, but St. Paul was the subject of special revelation from Heaven, being an inspired Apostle, a privilege which we are not to expect.

But did St. Paul always know that he was safe for Heaven?

No, he only was permitted to know it just before he was going to suffer death, for the sake of Christ. 2nd Timothy iv. 6.

Do we not read that, before this, St. Paul was as uncertain as ourselves respecting his final salvation?

Yes.

If by any means I might attain unto the resurrection of the dead. Not as though I had already

attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus. Philippians iii. 11 to 14.

But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway. 1st Corinthians ix. 27.

Since we are not permitted to know for certain during this life that our sins are all forgiven, and ourselves safe for Heaven, with what must we be content?

With Hope.

Shew from Scripture that the Hope, and not the certainty of Salvation, is to be our lot during this life.

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Rom viii. 24, 25.

But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Heb. iii. 6.

And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. Which hope we have as an anchor of the soul, both sure and steadfast. Heb. vi. 11, 19.

Can we hope for anything of which we are certain?

No, Certainty does away with Hope.

How long during this life is the Hope of Salvation to last?

Unto the end.

Then can we ever be certain of Salvation, if Scripture tells us we are only to hope?

No.

What danger do those fall into who give way to the false doctrines, that they are to know for certain during this life that their sins are all forgiven, and they themselves safe for Heaven?

If they can work themselves up to feel their sins forgiven, and themselves safe for Heaven, then they are in danger of spiritual pride, and often despise others who give way to no such feelings; but if they cannot feel this assurance, but think they ought to feel it, then they are tempted to despair of their Salvation.

Can we at all rely upon our feelings as a test of our being in the right way for Heaven?

No, we cannot, for we shall not be judged according to our feelings, but according to our actions.

Who will render unto every man according to his deeds. Romans ii. 6.

If then, when we come to die, we do not feel ourselves safe for Heaven, does it at all follow that we need despair of our Salvation?

No.

Why not?

Because God often hides Himself from those who love Him most, in order that they may feel after Him the more.

Did not our Lord, as Man, feel forsaken by God at the last?

Yes, when He cried, "My God, My God, why hast Thou forsaken Me?" St. Matthew xxvii. 46.

Did it at all follow that the Lord had really forsaken Him because He felt so?

No.

What ought then to be our feelings respecting our eternal Salvation?

We should learn to feel that we are sinners rather than that we are safe, and put our trust and hope in our Blessed Saviour to make up our deficiencies, while earnestly striving to do our best in fulfilling the conditions upon which the forgiveness of sins is promised, viz., Repentance, Faith, and Obedience.

THE RESURRECTION OF THE BODY.

What is the next Article in the Creed to that of "The Forgiveness of Sins"?

"I believe in the Resurrection of the Body."

What do you mean by the word resurrection?

Rising again.

From what are we all to rise again?

From the dead.

Shew from Scripture that there is to be a resurrection from the dead.

St Matthew xxii. 29, 32. 1st Corinthians xv. 12 to 22.

What part of you is it which is to rise from the dead?

The body.

Shew from Scripture that the body is to rise from the dead.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Romans viii. 11. Ezekiel xxxvii. 1 to 10.

What does the word mortal mean?

Subject to death.

Will the soul rise again as well as the body?

No, the soul can never die.

What is the soul called, seeing that it cannot die?

Immortal.

What happens to the soul when it leaves the body?

It stays in the place of departed souls until the resurrection of the body.

What happens to the soul at the resurrection of the body?

It is reunited to the body.

In what state will our bodies rise again?

Glorious and incorruptible.

What do you mean by the word incorruptible?

Never to decay.

Was the body incorruptible before it died?

No, it was corruptible.

What do you mean by the word corruptible?

Subject to disease and decay.

What is it which causes our bodies to be subject to disease, death, and decay?

Sin.

Shew from Scripture that after death our bodies will be incorruptible.

It is sown in corruption; it is raised in incorruption. 1st Corinthians xv. part 42.

Will our bodies when they rise again be the same bodies as were buried?

Yes.

How do you know this?

Because Scripture says that Christ's body was the same after His resurrection as before, and that our resurrection is to be like His.

Shew from Scripture that our resurrection is to be like that of Christ.

For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be

fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Philippians iii. 20, 21.

Does not this portion of Scripture say that our bodies shall be changed?

Yes, but only to be fashioned anew: the body is still to be the same.

Is it contrary to reason that our bodies should undergo change, and yet be the same bodies?

No, our bodies are continually changing all through our lives, yet they are the same bodies.

Is not the body very much changed when it has passed from the state of infancy into that of old age?

Yes.

But is it not, for all that, the same body?

Yes.

How do we know that our Lord's body was the same when He rose from the dead, as that which was crucified, dead, and buried?

Because, after His resurrection, His body could not be found, and when He shewed Himself to His disciples, He shewed them the marks of the nails and the spear.

Do not the things we see around us in the natural world, teach the doctrine of the resurrection of the body?

Yes, in the continual succession of night and day, winter and summer, seed time and harvest.

How does the succession of night and day remind us of the resurrection?

In that death may be compared to night, sure to be followed by the morning of the resurrection.

How does the succession of winter and summer remind us of the resurrection?

In that the winter of death is sure to be followed by the summer of the resurrection, when everything shall burst forth into new life.

How does the succession of seed time and harvest remind us of the resurrection?

In that seed time reminds us of the burial of the mortal body, which, after going to decay, shall burst forth and spring up, ready for the gathering of the harvest of the resurrection.

What lesson should we learn from the doctrine of the resurrection of the body?

To have a care for our mortal bodies, and keep them in temperance, soberness, and chastity.

What are our bodies declared to be in Scripture?

The temples, or dwelling places of the Holy Ghost. 1st Cor. iii. 16, 17. 1st Cor. vi. 19, 20.

What do we learn from the fact of the bodies of Christians being the temples or dwelling places of the Holy Spirit?

Not to defile our bodies with sin, but to use them in the service of God, to His glory and honour, all the days of our lives. *(See page 122.)*

THE LIFE EVERLASTING.

What is the last Article of the Christian faith?

I believe in the Life Everlasting.

What must we believe concerning the Life Everlasting?

That the good and the bad, after their bodies are risen from the dead, shall never die any more.

Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. St. John v. 28, 29.

Are the wicked then to live for ever, as well as the good?

Yes, they are to live a life of Eternal Punishment.

Shew from Scripture that the wicked are to rise to an eternal life of punishment.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. St. Matthew xxv. 41.

Where their worm dieth not, and the fire is not quenched. St. Mark ix. 48.

What is the life of Eternal Punishment called in Scripture?

"The Second Death."

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. Revelation xxi. 8.

In what does this second death differ from the first?

The first death is not eternal, but is only the separation of the soul from the body for a time. The second death is eternal, and is the separation of the soul and body from the Holy Spirit of God.

Is the union of our souls and bodies, with the Holy Spirit of God, necessary to Life Everlasting?

The union of the Holy Spirit with our souls and bodies is necessary to an eternal life of happiness.

What alone can separate our souls and bodies from the Holy Spirit of God?

Sin.

Does our Lord ever speak of the second death?

Yes, when speaking of those who neglect to receive the Sacrament of the Lord's Supper.

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. St. John vi. 53.

How is it that they who neglect the Holy Communion have no eternal life in them?

Because, in the Holy Communion, we receive fresh supplies of God's Holy Spirit, and if we refuse to come to that Holy Sacrament, we reject Him upon whom our eternal life depends.

What does our Lord mean by the life which He says none can have who refuse to "eat His flesh" and "drink His blood"?

The eternal life of happiness.

Is life of any value without happiness?

No, therefore the everlasting life of the wicked is called in Scripture, "The Second Death."

Will not the wicked after their bodies are raised from the dead wish for death?

Yes, but then the natural death will be at an end, and will not come to their relief.

Shew from Scripture that the wicked will wish for death, and shall not find it.

St. Luke xxiii. 30. Rev. vi. 15, 16.

What do we learn from this Article of the Creed respecting the Life Everlasting?

Not to drive away the Holy Spirit by wicked works; but with frequent prayer, and Holy Communion, to strive to grow in grace, and increase more and more in God's Holy Spirit every day of our lives.

AMEN.

What does the word "Amen" mean at the end of the Creed?

So it is.

Does Amen always mean "So it is"?

No, it sometimes means "So let it be."

When does Amen mean "So let it be"?

After all Prayers.

Why does not the word Amen mean "So let it be" after the Creed?

Because the Articles of the Creed contain truths which have been, are, and ever shall be, and are unchangeable.

THE DIVISION OF THE CREED.

We have been considering the Apostles' Creed as divided according to the Catechism into eight Articles or Parts: Is not the Creed usually divided into more parts than eight?

Yes, the Creed is usually divided into twelve Articles or Parts.

Explain the manner in which the Creed is usually divided into twelve Articles or Parts.

The second Article, respecting God the Son, is usually divided into six Parts, 1st, His Godhead—2nd, His Birth as Man—3rd, His Sufferings and Death—4th, His Resurrection—5th, His Ascension—6th, His Second Coming. The Holy Catholic

Church, and Communion of Saints, are regarded as one Article. (*See pages 159, 160.*)

Repeat the Creed as divided into twelve Articles or Parts.

The Twelve Articles of the Christian Faith.

1st. I believe in God the Father Almighty, Maker of Heaven and Earth.

2nd. I believe in Jesus Christ, His only Son our Lord.

3rd. I believe that He was conceived by the Holy Ghost, born of the Virgin Mary.

4th. I believe that He was Crucified, Dead, and Buried, He descended into Hell.

5th. I believe that on the third day He rose again from the dead.

6th. I believe that He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.

7th. I believe that from thence He shall come to judge the quick and the dead.

8th. I believe in the Holy Ghost.

9th. I believe in the Holy Catholic Church, the Communion of Saints.

10th. I believe in the Forgiveness of Sins.

11th. I believe in the Resurrection of the Body.

12th. I believe in the Life Everlasting. *Amen.*

The Church Catechism Explained.

III.

THE TEN COMMANDMENTS.

What is the third promise you made to God at your Baptism?

"To keep God's Holy Will and Commandments, and to walk in the same all the days of my life."

What is it to keep God's Holy Will and Commandments in one word?

Obedience.

You said that the Articles or Parts of the Christian Faith were contained in the Creed; where are the Articles or Parts of our Obedience contained?

In the Ten Commandments.

You said that your Godfathers and Godmothers did promise for you that you should keep God's Commandments; tell me how many there be?

Ten.

Which be they?

(See Catechism.)

To whom did God give the Ten Commandments?

To the Children of Israel.

Where did God give them the Ten Commandments?

On Mount Sinai.

How were the Ten Commandments given to the Children of Israel?

God spake them.

Did not God afterwards give them the Ten Commandments in writing?

Yes, He wrote them on two tables of stone.

In what portion of Scripture do we read of God giving the Ten Commandments to the Children of Israel on Mount Sinai?

In the Twentieth chapter of Exodus.

You say the Ten Commandments were given to the Children of Israel; are they intended by God to be obeyed by Christians as well?

Yes, our Lord commanded them to be obeyed, as necessary for our admission into Heaven.

But if thou wilt enter into life, keep the commandments. St. Matthew xix. part 17.

Shew from Scripture that the Ten Commandments are as binding upon Christians as they were upon the Childen of Israel.

Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Romans xiii. 8, 9.

THE FIRST COMMANDMENT.

Say the First Commandment.

(See Catechism.)

What is forbidden in this Commandment?

The worship of any but the true God.

When do we break this Commandment?

When we set up any thing in our hearts in the place of God.

When may we be said to set up any thing in our hearts in the place of God?

When we follow after our own will and pleasure, instead of the will and pleasure of God.

Give an instance of setting up your own will and pleasure in the place of God.

When we stay away from Church on Sundays for the purpose of amusement, or when we go to our work in the morning, or lie down to rest at night, without saying our prayers.

THE SECOND COMMANDMENT.

Say the Second Commandment.

(See Catechism.)

What is forbidden in this Commandment?

To set up any *created* thing in the place of God.

What do you mean by setting up any *created* thing in the place of God?

Setting up any thing which God has made, or anything which we can see and touch, in the place of God.

Mention some of these things.

Angels, Saints, the Sun, Moon, and Stars, Birds, Beasts, and Fishes, or Images, the work of men's hands.

Shew from Scripture that it is wrong to worship an Angel.

And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets and of them which keep the sayings of this book: worship God. Revelation xxii. 8, 9.

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. Colossians ii. 18.

What great sin is forbidden in both the First and Second Commandments?

Idolatry.

What do you mean by Idolatry?

Worshipping, or setting up any thing in the place of God.

If the First and Second Commandments both forbid the same sin, what is the difference between them?

The First Commandment may be considered as more particularly forbidding the setting up of any thing *within* us, in the place of God, and relates to the *inward* worship of the heart. The Second Commandment alludes more especially to created things, and the outward worship of the body, as "bowing down." &c.

What does the Lord call Himself in the Second Commandment?

A jealous God.

What do you mean by the word jealous, as applied to God?

That God does not like the honour and glory, that is due to Him alone, to be given to another.

What is meant in the Second Commandment, by God visiting the sins of the fathers upon the children?

Punishing the children for the sins of their parents.

Is God unjust for punishing the children for the sake of the parents?

No, it is the natural consequence of the state of sin, into which, through the fall of Adam, we have all been born.

If a tree is sickly, will not the fruit be sickly also?

Yes.

When God made the world, did he make anything either sickly or sinful?

No.

How came sickness and trouble into the world?

In consequence of sin.

If children suffer for the sins of their parents in this world, is God the cause of this?

No.

What is the cause?

Sin.

Will children suffer in the next world for the sins of their parents?

No, each soul will be punished for its own sin.

Shew from Scripture that although in this world, by reason of sin, God permits children to suffer for the faults of their parents, yet it will not be so in the world to come.

Behold all souls are mine: as the soul of the father so also the soul of the son is mine: the soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Ezekiel xviii. 4, part 20.

Is it not wisely permitted by God in this world of sin, that children should sometimes suffer for the sins of their parents?

Yes, because it gives an additional motive to the wicked to amend their ways.

If parents know that their children will suffer for sins committed by them, though they may not turn from their wickedness for the Lord's sake, yet for whose sake will they turn?

For the sake of their children.

Do we ever see children in this world suffering for the sins of their parents?

Yes.

When the father of a family is drunken, how is his sin visited upon them?

They are often sickly and poor.

Ought not this to be a great inducement to the father of a family to leave off his drunkenness?

Yes.

Give some example from Scripture of God visiting the sins of the fathers upon the children?

Jeroboam. 1st Kings xv. 29, 30.

What sin did Jeroboam commit?

Idolatry: he worshipped a golden calf.

What Commandments did he break?

The first and second.

How did he break the First Commandment?

By setting up his own will in the place of the will of God.

How did he break the Second Commandment?

By worshipping the image of a calf.

How did God punish him?

By cutting off his family, and not permitting them to reign after him.

Mention another instance of God visiting the sins of the father upon the children.

Ahab, king of Israel. 1st Kings xxi. 29. 2nd Kings x. 10, 11.

What sins did Ahab commit?

Idolatry and murder.

You have mentioned in the Second Commandment that the Lord is a "Jealous God," and that He "visits the sins of the fathers upon the children;" what else does this Commandment say respecting God?

That He shows mercy unto thousands, in them that love Him, and keep His Commandments.

Give instances from Scripture in which God shewed mercy upon children, for the sake of the righteousness of their parents.

Abijam. 1st Kings xiv. 31, to xv. 5. Jehu. 2nd Kings x. 30.

THE THIRD COMMANDMENT.

Say the Third Commandment.

(See Catechism.)

What is forbidden in this Commandment?

Taking God's name in vain.

What do you mean by "taking God's name in vain"?

Swearing by it, or using it in common talk.

What great sin is forbidden in the Third Commandment?

Swearing.

What do you mean by swearing?

Calling upon God to witness what we say.

May we never swear, or call God to witness what we say?

Yes, we may on solemn occasions, as before a magistrate, or in a court of justice, but on common occasions we must not swear at all.

Shew from Scripture that swearing is forbidden.

But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. St. Matt. v. 34 to 37.

Does this portion of Scripture command us not to swear on any occasion whatever?

No, it only relates to swearing in our communication one with another.

What do you mean by the word communication, in this portion of Scripture?

Conversation, or talking one to another.

Shew from Scripture that swearing on certain solemn occasions is lawful.

Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Deut. vi. 13.

And thou shalt swear, The Lord liveth in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. Jeremiah iv. 2.

Did our Lord swear on any solemn occasion?

Yes, when He was before the High Priest.

How did the High Priest put our Lord upon His oath?

He adjured Him by the living God.

What do you mean by the word adjure?

To put upon oath, or make to swear.

Did our Lord suffer Himself thus to be put upon His oath, and so call God the Father to witness what He said?

Yes, He would not give any answer to the High Priest, until He had been put upon His oath.

How is this stated in Scripture?

But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. St. Matthew xxvi. 63.

Shew passages from Scripture, where others besides our Lord are spoken of as swearing on solemn occasions.

Hebrews vi. 13 to 17. Rev. x. 5, 6. Romans i. 9; ix. 1. 2nd Cor. i. 23; xi. 31. Gal. i. 20.

Who are spoken of as swearing, in these portions of Scripture?

God—An Angel—and St. Paul.

Would any of these have sworn if it had been unlawful to take an oath?

No.

What must we learn then from all these portions of Scripture respecting swearing?

That it is lawful to swear on solemn occasions, but in our common conversation we must not swear at all.

Is there any other way of taking God's Name in vain, besides swearing in our common talk?

Yes, when we take a false oath.

What is the sin of taking a false oath called?

Perjury.

Is there any other way of taking God's Name in vain?

Yes, when we speak lightly or irreverently of the Lord's House, of His Word, His Ministers, or His Church.

Mention another way of taking God's Name in vain.

When we behave ill in Church, or say our Prayers without attending to what we are saying.

Shew from Scripture that if we despise God's

House, or any thing therein, we take His Name in vain.

A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? in that ye say, The table of the Lord is contemptible. Malachi i. 6, 7.

Why is despising the House of God, or any thing therein, to be regarded as taking God's Name in vain?

Because the Lord has set His Name there. 1st Kings v. 5; xiv. 21.

Shew from Scripture that to despise God's Ministers, is the same as despising Him.

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. St. Luke x. 16.

What does the Lord say, in this Commandment, that He will do, if we take His name in vain?

He will not hold us guiltless.

What do you mean by not being held guiltless?

That we shall be considered guilty, and that the Lord will surely punish us.

Did our Lord ever teach us to pray that we might keep this Commandment?

Yes, in the Lord's Prayer.

Repeat so much of the Lord's Prayer as relates to the keeping of the Third Commandment.

"Hallowed be Thy Name."

THE FOURTH COMMANDMENT.

Say the Fourth Commandment.

(See Catechism.)

What great duty is set forth in this Commandment?

The duty of keeping holy the Sabbath Day.

What is the meaning of the word Sabbath?

Seven, or Rest.

What do you mean by the Sabbath Day?

The Seventh Day, or a Day of Rest.

What ought we to rest from on the Sabbath Day?

All manner of work.

What day is set apart, according to this Commandment, as the Day of Rest?

The seventh day.

Why was the seventh day set apart as a Day of Rest?

Because God rested on the seventh day from the work of Creation. Gen. ii. 2, 3.

Is there any other reason mentioned in Scripture for keeping holy the seventh day?

Yes, the deliverance of the Children of Israel out of Egypt. Deuteronomy v. 15.

Do we keep holy the seventh day as the Jews did?

No; they kept the seventh day of the week holy, which is Saturday; we keep holy the first day of the week, which is Sunday.

But do not we Christians break this Commandment by keeping holy the first day of the week, instead of the seventh?

No, for although we do not keep this Commandment in the Letter, yet we do in the Spirit, and still keep holy one day out of seven.

What authority have we to alter the Sabbath Day from the seventh day to the first day of the week?

The example of the holy Apostles, and the custom of the Christian Church from the time of the Apostles.

Why do Christians keep holy the first day of the week instead of the seventh?

Because Jesus Christ rose again from the dead on that day.

What great work did Jesus Christ finish on the first day of the week, when He rose from the dead?

The great work of Redemption, or Salvation.

Which was the greater work, the work of Creation, or the work of Redemption?

The work of Redemption.

Why is the work of Redemption greater than the work of Creation?

Because it would have been of no use for us to have been created, had we not also been redeemed.

Did not our Lord consider the work of Redemption greater or more important than the work of Creation?

Yes, when He spake concerning Judas Iscariot, saying, "It had been good for that man if he had not been born." St. Matt. xxvi. part of 24th verse.

How do these words of our Lord concerning Judas Iscariot shew that the work of Redemption is greater, or more important, than the work of Creation?

In that Judas Iscariot, by reason of sin, had placed himself beyond Redemption, and therefore our Lord, knowing this, declared it better for such an one never to have been born.

You said that another reason why the Jews kept holy the seventh day, was in remembrance of their deliverance from Egypt; was there not a much greater deliverance wrought for us on the first day of the week?

Yes, by our Lord's resurrection from the dead, on the first day of the week, we were delivered from the bondage of death and hell, which was a far greater bondage than that of the children of Israel in Egypt.

Did the Apostles keep holy the first day of the week?

Yes.

What did they call that day?

The Lord's Day.

What do we read of in Scripture as taking place on the first day of the week, besides the resurrection of our Lord from the dead?

The descent, or coming down, of the Holy Ghost upon the Apostles, on the Day of Pentecost.

Was the Day of Pentecost on the first day of the week?

Yes, it was.

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Leviticus xxiii. 15, 16.

How do you know the Feast of Pentecost was on the first day of the week?

Because it was to be kept on the morrow after the Sabbath.

What day of the week was the Jewish Sabbath?

The seventh day, or Saturday.

What would be the morrow after the Sabbath?

The first day of the week, or Sunday.

Do we find in Scripture any account of the Apostles holding their religious assemblies on the first day of the week?

Yes.

Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them,

Peace be unto you. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. St. John xx. 19 and 26.

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. Acts xx. 7.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 1st Corinthians xvi. 1, 2.

What do we learn from these portions of Scripture?

That it was the practice of the early Christians, as well as of the Apostles, to hold their assemblies on the first day of the week.

Shew from Scripture that the first day of the week is called the Lord's Day.

I was in the spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet. Revelation i. 10.

How ought we to keep holy the Lord's Day?

By spending it to the glory of God.

How may we spend the Lord's Day to the glory of God?

By attending the house of God, and by keeping from all manner of work on that day.

When you say in the Fourth Commandment that on the seventh day "thou shalt do no manner of work," what kind of work is meant?

Our ordinary worldly work.

Is there any kind of work that may be done on the Sabbath Day?

Yes, works of Devotion, Charity, and Necessity.

What do you mean by works of Devotion?

Reading and hearing God's word, and other religious books; going to Church; praying to and praising God, both in public and private; all these may be called works of devotion.

What do you mean by Devotion?

Giving ourselves up to God.

What do you mean by works of Charity?

Acts of kindness, as visiting the sick, relieving the poor, and instructing the young.

What do you mean by works of Necessity?

Such worldly occupations as cannot be put off till any other day.

Mention some works of necessity which may be done on the Lord's Day?

Feeding and watering cattle, milking cows, our own necessary refreshment, and other household works which cannot be put off to any other day.

Who has permitted works of Charity and Necessity to be done on the Lord's Day?

Our Lord Himself.

Shew from Scripture that our Lord permits works of Charity and Necessity to be done on the Sabbath Day.

St. Matthew xii. 1 to 13. St. Mark ii. 23 to 28. St. Luke vi. 1 to 10; xiii. 14 to 17.

What are the two principal objects for which the Lord's Day is to be set apart?

Sanctification and Rest.

What do you mean by the word Sanctification?

Making holy.

Does keeping the Lord's Day holy have any good effect upon ourselves besides that of keeping the Fourth Commandment?

Yes, it tends to Sanctify, or make us holy.

How many days of the week are we permitted to work at our worldly callings?

For six days.

If we are permitted to work for the body for six days in the week, what should we work for on the seventh day?

For the soul.

Do the words of the Fourth Commandment, "Six days shalt thou labour," imply or mean that those days may not be given to God, as well as the seventh day?

No, these words only imply a *permission* and not a command to work.

May we then set apart other days as well as the Sabbath Day for the service of God?

Yes, we may.

Has the Church set apart any other days besides Sunday as holy to the Lord?

Yes, Ash Wednesday, Good Friday, and many other of the Fasts and Festivals which often fall upon other days besides the Lord's Day.

Would it be right to neglect our worldly callings and duties, on the six days of the week, under pretence of devoting those days to God?

No, our duty must be done here both towards God and Man, and we must neglect neither for the other, we must do the one, and not leave the other undone.

Should we not strive so to manage our worldly business as to give up as much of our time as we can to God?

Yes, we should.

What should be our motives in giving up as much of our time as we can spare from our worldly callings for the service of God?

Love and gratitude for all that God has done for us.

What do you mean when you say that God hallowed the Seventh Day?

That He commanded it to be kept holy.

THE FIFTH COMMANDMENT.

Say the Fifth Commandment.

(See Catechism.)

What is this Commandment called in Scripture?

The first Commandment with promise. Ephesians vi. 2.

Why is it called so?

Because a long life is promised to those who keep it.

What is commanded in the Fifth Commandment?

To honour our father and mother.

What is meant by *honouring* your father and mother?

Obeying them.

Shew from Scripture that children must obey their parents.

Children, obey your parents in the Lord: for this is right. Ephesians vi. 1.

Children, obey your parents in all things: for this is well-pleasing unto the Lord. Colossians iii. 20.

Do we not find in Scripture that our Lord is set forth as an example of the duty of children towards their parents?

Yes.

And he went down with them, and came to Nazareth, and was subject unto them. St. Luke ii. pt. 51.

What is meant in this portion of Scripture, by our Lord being subject?

That He was obedient.

To whom was our Lord obedient?

To His parents.

How was the sin of cursing a father or a mother punished among the Jews?

By death.

For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him. Leviticus xx. 9.

And by being left unburied. Prov. xxx. 17.

Is any thing else meant by the word *honour* besides obedience to parents in this Commandment?

Yes, the word *honour* means also to comfort and assist them.

When do our parents chiefly require our comfort and assistance?

When they are growing old, or cannot support themselves.

Can you find any passage of Scripture to shew that the word *to honour* means sometimes to comfort and assist?

Yes.

Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. 1st Timothy v. 3, 4.

What is meant by the words "widows indeed," in this text?

Widows who had no children to support them.

What are children commanded to do in this text?

To shew piety at home, and requite their parents.

What is meant by the word *requite?*

To pay back.

How are children to requite their parents?

By repaying the tenderness and attention, comfort and support, they received from their parents while they were young, and unable to take care of themselves.

Is this Commandment intended only to shew the duty of children towards their parents?

No, the Fifth Commandment not only relates to our duty towards our parents, but also to our duty towards all who are placed in authority over us.

Mention some of the duties which are included in the Fifth Commandment.

The duty of Subjects towards their Sovereign, or Rulers.

The duty of Flocks towards their Pastors, or Ministers.

The duty of Scholars towards their Teachers.

The duty of Servants towards their Masters.

The duty of all Inferiors towards their Superiors.

Shew from Scripture the duty of Subjects towards their Sovereign, or rulers.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well....Honour all men. Love the Brotherhood. Fear God. Honour the King. 1st St. Peter ii. 13, 14, and 17.

Shew from Scripture the duty of Flocks toward their Pastors or Ministers.

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their works sake. And be at peace among yourselves. 1st Thessalonians v. 12, 13.

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Heb. xiii. 17.

Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 1st Timothy v. 17.

Shew from Scripture that Scholars must submit to their Teachers.

Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Galatians iv. 1, 2.

Shew from Scripture the duty of Servants towards their Masters.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with

eyeservice as menpleasers; but as the servants of Christ, doing the will of God from the heart; With goodwill doing service, as to the Lord, and not to men. Ephesians vi. 5 to 7.

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. Titus ii. 9, 10.

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 1st St. Peter ii. 18.

In the duty of Servants towards their Masters, we read that they must not serve with "Eyeservice."

What do you mean by Eyeservice?

Only working when our master's eyes are upon us.

What is meant by purloining?

Stealing things which are placed under our care.

Shew from Scripture the duty of Inferiors towards their Superiors.

Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Rom. xiii. 7.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. Titus iii. 1.

What do you mean by a Superior?

One in a higher station of life than ourselves.

What do you mean by an Inferior?

One in a lower station of life than ourselves.

What is the meaning of the promise contained in the Fifth Commandment?

That those who keep it shall live long.

Do all good people live long?

No.

How then may we understand the promise of long life contained in the Fifth Commandment?

That those who are obedient, and submit to authority, are those who are most likely to live long and peaceful lives; while those who are wilful and disobedient, very often shorten their lives by means of their wilfulness and disobedience.

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee. Psalm lv. 22, 23.

THE SIXTH COMMANDMENT.

Say the Sixth Commandment.

"Thou shalt do no murder."

What great sin is forbidden in this Commandment?

Murder.

What do you mean by murder?

Killing a person out of envy, hatred, or malice.

Is it not murder to kill a person under any circumstances?

No, it is not murder when we kill a person in battle, or by accident.

Is it not murder to kill ourselves?

Yes, provided we do not kill ourselves by accident, or any other cause over which we have no control.

Has the sin of killing ourselves any other name whereby to distinguish it from common murder?

Yes, suicide, or self-murder.

Is the commission of suicide, or self-murder, more dangerous to the soul than the commission of common murder?

Yes, because by the commission of suicide, or self-murder, we are our own murderers, and cut ourselves off so as to leave no time or space for repentance.

Are any other vices forbidden in the Sixth Commandment besides murder?

Yes, all those vices which lead to murder.

Mention any vices which lead to murder.

Envy, hatred, malice, and anger: all these are forbidden in the Sixth Commandment.

Mention some other portion of Scripture besides the Sixth Commandment, in which these vices are forbidden.

Galatians v. 20, 21. *(See page 47.)*

Among what sins are these vices classed in this portion of Scripture?

Among the sinful lusts of the flesh.

What do we read is the punishment of those who fall into any of these sins?

That they shall not inherit the kingdom of Heaven.

But is there not some particular punishment on earth, ordained by God for those who commit murder?

Yes, the murderer is to be put to death.

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man. Gen. ix. 6.

The murderer shall surely be put to death. Numbers xxxv. part of 16.

But was not this Commandment to slay the murderer intended for the Jews only?

No; being given to Noah, immediately after the flood, it is evidently intended as a law for all mankind, and not for the Jews only.

Did not our Lord Himself declare how that those should suffer death who committed murder?

Yes.

All they that take the sword, shall perish with the sword. St. Matthew xxvi. part 52.

Is it lawful for any person to put a murderer to death?

No, only those who are put in authority for that purpose.

Shew from Scripture that it is lawful for rulers, and those in authority, to put evildoers to death.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power?

do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Romans xiii. 3, 4.

Is it lawful to put any person to death except for murder?

It was lawful under the Jewish Law, but under the Christian Dispensation it seems contrary to the spirit of Scripture to put any one to death, except for murder.

When persons having quarrelled, call one another out to fight with swords or pistols, what is that sometimes called?

A duel.

Is not duelling forbidden in the Sixth Commandment?

Yes.

Why?

Because it springs from anger, and leads to murder.

Do soldiers disobey the Sixth Commandment when they kill one another in battle?

No.

Why not?

Because they do not kill one another out of anger, envy, hatred, or malice, but because it is their duty.

Seeing that it is the duty of soldiers to fight and

kill their fellow-creatures, is the calling of a soldier a lawful calling?

Yes, it is.

Shew from Scripture that the calling of a soldier is a lawful calling.

And the soldiers likewise demanded of him, saying, and what shall we do? and he said unto them, do violence to no man, neither accuse any falsely; and be content with your wages. St. Luke iii. 14.

To whom did the soldiers, mentioned in this portion of Scripture, come?

To St. John the Baptist.

Did he tell them to leave their calling?

No, he told them to do their duty *in* their calling.

Do we not read of some good men, soldiers, in the new Testament?

Yes, the centurion, who came to Christ to heal his servant. St. Matthew viii. 5 to 13, and Cornelius, Acts x. 1, 2, 7.

Seeing then that murder, with all that leads to it, is forbidden in the Sixth Commandment, shew from Scripture how we ought to act so as not to break this Commandment.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Ephesians iv. 31, 32.

THE SEVENTH COMMANDMENT.

Say the Seventh Commandment.

Thou shalt not commit adultery.

What is forbidden in this Commandment besides adultery?

All the sinful lusts of the flesh, which lead to adultery.

Mention some of the sinful lusts of the flesh, which lead to adultery.

Drunkenness, gluttony, idleness, love of dress, filthy talking, the desire to read bad books, or to look upon indecent pictures, and especially the indulgence of unclean thoughts, from which both unclean words and unclean actions proceed.

Shew from Scripture that drunkenness is forbidden.

And be not drunk with wine, wherein is excess. Ephesians v. part 18.

Shew from Scripture that gluttony is forbidden.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. St. Luke xxi. 34.

What do you mean by "surfeiting"?

Eating too much, which is also called gluttony.

Shew from Scripture that idleness is forbidden.

For even when we were with you, this we commanded you, that if any man would not work, neither should he eat. 2nd Thessalonians iii. 10.

Shew from Scripture that love of dress is forbidden.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. 1st Timothy ii. 9, 10.

Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 1st St. Peter iii. 3, 4.

Shew from Scripture that filthy talking is forbidden.

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. Ephesians v. 3, 4.

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Colossians iii. 8.

Shew from Scripture that it is sinful even to look upon any thing that may awaken sin, or cause an unclean thought to arise in the mind.

1st St. John ii. 16. *(See page 42.)*

What is meant by the lust of the eyes?

The wish to look upon any forbidden thing, whether book, or picture, or any other thing that may kindle unclean desires in the mind.

Do we break the Seventh Commandment when we give way to unclean thoughts?

Yes, the Lord regards unclean thoughts as sinful as unclean actions.

Ye have heard that it was said by them of old time, thou shalt not commit adultery: But I say unto you, that whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart. St. Matthew v. 27, 28.

From what does Scripture say all adultery and uncleanness proceed?

From the heart.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. St. Matthew xv. 19.

What is the punishment declared in Scripture to be due to those who break the Seventh Commandment?

That God will judge them, and that they shall not inherit the kingdom of God.

Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. Hebrews xiii. 4.

Mortify therefore your members which are upon earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience. Colossians iii. 5, 6.

For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. Ephesians v. 5, 6, 7.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. Revelation xxi. 8.

What is the meaning of the word concupiscence used in Colossians iii. 5?

The desire to commit any sinful lust.

How was the sin of adultery punished among the Jews?

The adulterer was put to death. Lev. xx. 10.

Shew from Scripture that adultery or fornication is forbidden among Christians.

For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God. 1st Thessalonians iv. 3, 4, 5.

How ought we to behave in order to keep aright the Seventh Commandment?

We ought to be modest in our behaviour, and moderate in our eating and drinking. We ought to cast aside all bad thoughts the moment they arise in the mind, and put away from us all books and pictures that may lead to the indulgence of unclean thoughts. We ought never to use bad or filthy words, nor dress in any manner unbecoming our station in life, and be very careful to avoid all bad company.

THE EIGHTH COMMANDMENT.

Say the Eighth Commandment.

Thou shalt not steal.

How many kinds of stealing are there?

Three; Robbery, Cheating, and Purloining.

What do you mean by stealing?

Taking that which is not our own.

What is forbidden in this Commandment?

All deceit and cheating, as well as open robbery; using false weights and measures; passing bad money; keeping back taxes, tithes, and other dues when lawfully required of us; purloining; and refusing to pay wages when they are due.

Shew from Scripture that all deceit and cheating are forbidden.

That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. 1st Thessalonians iv. 6.

Shew from Scripture that the use of false weights and measures is forbidden.

Divers weights, and divers measures, both of them are alike abomination to the Lord. Divers weights are an abomination unto the Lord; and a false balance is not good. Proverbs xx. 10, 23.

Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? Micah vi. 10, 11.

Shew from Scripture that it is wrong to keep back taxes when lawfully due.

And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, of strangers. Jesus saith unto him, then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee. St. Matt. xvii. 24 to 27.

Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. St. Matt. xxii. 17 to 21.

Shew from Scripture that it is wrong to keep back tithes and offerings.

Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Malachi iii. 8, 9, 10.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power: but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 1st Corinthians ix. 11 to 13.

Shew from Scripture that it is wrong to keep back wages.

Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. Leviticus xix. 13.

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work. Jeremiah xxii. 13.

Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. James v. 4.

Shew from Scripture that it is wrong to keep back any dues whatever.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Romans xiii. 7.

What are the worst forms of stealing?

Cheating and purloining.

What is cheating?

Stealing with lying added to it.

What is purloining?

Stealing things placed under our care.

Titus ii. 9, 10. *(See page 211.)*

Is it not a sin against the Eighth Commandment to borrow, and not to strive quickly to repay?

Yes.

The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth. Psalm xxxvii. 21.

What are those persons called in this Psalm who do not return what they have borrowed?

Ungodly.

What do we learn from the Eighth Commandment?

That we must never take what is not our own, nor attempt to defraud or cheat our neighbour in any way, but do unto others as we should wish to be done unto.

THE NINTH COMMANDMENT.

Say the Ninth Commandment.

Thou shalt not bear false witness against neighbour.

What is meant by the words "false witness"?

Speaking evil of another person when that evil is not true.

What great sin is forbidden in this Commandment?

Lying.

What sins are included in the Ninth Commandment?

All sins of the tongue.

Mention some of these.

Evil speaking, lying and slandering.

What is meant by evil speaking?

Saying that of another person which is likely to do harm, unnecessarily, merely for the sake of talking, even though it may be true.

Shew from Scripture that evil speaking is forbidden.

To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. Titus iii. 2.

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babes, desire the sincere milk of the word, that ye may grow thereby. 1st Peter ii. 1, 2.

What is meant by lying?

Saying anything that is not true.

Shew from Scripture that lying is forbidden.

Lie not one to another. Colossians iii. part 9.

Who is declared in Scripture to be the father of lying?

The Devil. St. John viii. 44.

Do you know of any persons in Scripture who were struck dead for lying?

Yes, Ananias and Sapphira. Acts v. 1 to 11.

What is meant by slandering?

Speaking evil of a person when that evil is not true, or saying people said things which they did not say.

Is slander worse than evil speaking?

Yes, slander is evil speaking with lying added to it.

Mention some other sins of the tongue which are forbidden in the Ninth Commandment.

Whispering, talebearing, all deceitful talk, saying what we do not mean, flattery, backbiting, tattling, gossiping, all ill-tempered words, words intended to deceive or to hide the truth, in fact all idle words of what kind soever.

Shew from Scripture that all whispering and talebearing is forbidden.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness .. Whisperers, backbiters, haters of God. Romans i. 28, and part of 29 and 30th verses.

Shew from Scripture the sinfulness of an unruly tongue.

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. St. James iii. 6, 7, 8.

Shew from Scripture that we are answerable to God for all we say.

But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. St. Matt. xii. 36, 37.

What does Scripture say respecting the end of those who love not the truth?

That they cannot enter heaven, but will be cast into hell. Revelation xxi. 8; xxii. 15.

How must we keep the Ninth Commandment?

By always speaking the truth, never saying what we do not mean, speaking evil of no one, but ever being courteous and kind to all.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Ephesians iv. 29.

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, nor railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. 1st Peter iii. 8 to 10.

THE TENTH COMMANDMENT.

Say the Tenth Commandment.

(See Catechism.)

What is the great sin forbidden in this Commandment?

Covetousness.

What is meant by covetousness?

Wishing for that which is not our own.

May not covetousness be called the greatest of sins?

Yes.

Why?

Because it leads to the commission of so many other sins.

Mention any sins to which the sin of covetousness may lead.

Idolatry, swearing, sabbath breaking, disobedience, murder, stealing, and lying.

How does covetousness lead to idolatry?

Because it tempts us to set up the thing we covet in the place of God.

Which Commandments do we break when we set up any thing in our hearts in the place of God?

The first and the second.

Is not covetousness called idolatry in Scripture?

Yes.

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. Colossians iii. 5.

Mention some other passages of Scripture which warn us against the sin of covetousness.

And he said unto them, take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. St. Luke xii. 15.

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. Ephesians v. 3.

Let your conversation be without covetousness; and be content with such things as ye have. Hebrews xiii. 5.

When does covetousness lead to lying?

When we tell a lie to obtain the thing we covet.

Give an instance of this from Scripture.

Gehazi, the servant of Elisha. 2nd Kings v. 20 to 27.

When we tell a lie to obtain the thing we covet, which Commandment do we break as well as the tenth?

The ninth.

If we swear, to make our lie appear true, what Commandment do we break then?

The third.

If we steal the thing we covet, which Commandment besides the tenth do we break?

The eighth.

If we do this, or think of doing it, on the Lord's Day, which Commandment do we break then?

The fourth.

If our covetousness lead us to take the life of the owner of the thing we covet, which Commandment do we break then as well as the tenth?

The sixth.

Give instances from Scripture in which covetousness has led to murder.

Ahab murdered Naboth. 1st Kings xxi. 17 to 19. Judas Iscariot caused the death of Jesus Christ. St. Matt. xxvi. 14 to 16.

If, as is written in the Tenth Commandment, we covet our neighbour's wife, which Commandment shall we be in danger of breaking besides the tenth?

The seventh.

If our covetousness leads us to commit theft or murder, shall we not then be disobeying the laws of our country as well as the laws of God?

Yes.

Which Commandment do we break if we transgress against the laws of our country?

The fifth, which bids us to honour and obey the Queen and all that are put in authority under her. *(See page 209.)*

How many of the Commandments have we now seen may be broken, in breaking the Tenth Commandment?

We may be led to break them all.

Does not this shew what a dreadful sin covetousness is, seeing that it may lead to the breaking of all God's Commandments?

Yes.

In what does the Tenth Commandment differ from all the rest?

In that it relates to sin in the thoughts, while the other Commandments relate to sinful actions.

Is covetousness a sin of the thoughts?

Yes it is, for it sets forth as sin, the mere *desire* of what is not our own, even though

we do not possess, or try to possess, the thing we covet.

Whence does our Lord say all covetousness proceeds?

From the heart.

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness. St. Mark vii. 21, pt. 22.

What do we learn from this Commandment?

1st, To let our conversation be without covetousness; and to be content with such things as we have. *See Hebrews* xiii. 5.

2nd, Not to give way to sin, even in our thoughts, for all sinful thoughts wilfully indulged in, are as sinful in the sight of the Lord as sinful actions. *(See page 218)*

THE TEN COMMANDMENTS [Continued.]

Having said the Ten Commandments, and considered their meaning, what dost thou chiefly learn by these Commandments?

(See Catechism.)

What is thy duty towards God?

(See Catechism.)

What is thy duty towards thy Neighbour?

(See Catechism.)

How many of the Commandments relate to your duty towards God?

The first four.

Say so much of your duty towards God, as relates to the sin of idolatry, and as is contained in the First and Second Commandments.

"My duty towards God.....to call upon Him."

Say so much of your duty towards God as relates to the Third Commandment.

"To honour His Holy Name and His Word."

Say so much of your duty towards God as relates to the Fourth Commandment.

"To serve Him truly all the days of my life."

Can you be said to serve God truly, if you neglect to keep holy the Sabbath Day?

No.

How many of the Commandments relate to your duty towards your Neighbour?

The last six.

Which is the first Commandment that relates to your duty towards your Neighbour?

The Fifth.

Say so much of your duty towards your Neighbour as relates to the Fifth Commandment.

"To love, honour, and succour.....to all my betters."

What do you mean by the word "Honour"?

To obey.

What do you mean by the word "Succour"?

To comfort and help.

What do you mean by the word "Authority"?

Power, or rule.

What do you mean by the word "Pastor"?

A Shepherd, or Minister of Christ's Flock.

What do you mean by the word "Reverently"?

Respectfully, or with civility.

Say so much of your duty towards your Neighbour as relates to the Sixth Commandment.

"To hurt nobody by word nor deed, to bear no malice nor hatred in my heart."

Say so much of your duty towards your Neighbour as relates to the Seventh Commandment.

"To keep my body in temperance, soberness, and chastity."

What do you mean by "temperance"?

Being moderate in eating and drinking.

What do you mean by moderate?

Not eating or drinking too much. (*See page 217.*)

What do you mean by soberness?

Not thinking too much of ourselves. Romans xii. 3. (*See page 35.*)

Young men likewise exhort to be sober-minded. Titus ii. 6.

What do you mean by chastity?

Purity, or not giving way to any unclean thoughts, words, or actions.

Say so much of your duty towards your Neighbour as relates to the Eighth Commandment.

"To be true and just in all my dealing: and to keep my hands from picking and stealing."

Say so much of your duty towards your Neighbour as relates to the Ninth Commandment.

"To keep my tongue from evil speaking, lying, and slandering."

Say so much of your duty towards your Neighbour as relates to the Tenth Commandment.

"Not to covet nor desire other men's goods: but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me."

The Church Catechism Explained.

IV.

THE MEANS OF GRACE.

Having considered the Creed, which contains all that you ought to believe, and the Ten Commandments, which contain all that you ought to do for God,—Can you believe and do all these things of your own self?

No.

From whom have you received help to believe and do all these things?

From God.

What help has God given you?

His Holy Spirit.

When did He give you this help?

At my Baptism.

But has it not pleased God to ordain certain means by which you may obtain more and more help from His Holy Spirit, as you advance in life?

Yes.

What are these means called?

Means of Grace.

What do you mean by the word Grace?

The favour, help, and assistance of God.

PRAYER.

How did you say at the beginning of the Catechism you must act, in order to continue in that state of Salvation into which you were called at your Baptism?

"I must *PRAY* unto God to give me His Grace, that I may continue in the same unto my life's end."

What was the means of Grace you here mentioned, that you must use to obtain help from God?

Prayer.

What is Prayer then, seeing that by it you receive help from God?

A means of Grace.

Shew from Scripture that Prayer is a means of obtaining the Grace or help of the Holy Spirit.

If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? St. Luke xi.-13.

What must you do with Prayer, seeing that it is a means of Grace?

Make use of it.

How often should we make use of Prayer?

Continually.

Shew from Scripture that we ought continually to make use of Prayer.

And he spake a parable unto them to this end, that men ought always to pray and not to faint. St. Luke xviii. 1.

Pray without ceasing. 1st Thessalonians v. 17.

What do these words "without ceasing" mean?

Continually, always to be in a prayerful state of mind.

How often, at the very least, ought we to pray?

Every morning when we get up, and every night when we go to bed.

What ought we to pray for when we get up?

We ought to thank God for His protection during the night past, and pray to be kept from sin during the day.

What ought we to pray for when we go to bed?

That God will forgive all that we have done wrong during the day, and keep us under His protection during the night.

Do we not read in Scripture of holy men praying more often than twice in the day?

Yes, David.

Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice. Psalm lv. 17.

Seven times a day do I praise thee because of thy righteous judgments. Psalm cxix. 164.

Also Daniel.

Now when Daniel knew that the writing was signed he went into his house; and his windows being open in his chamber toward Jerusalem, he

kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Daniel vi. 10.

Also our Lord continued a whole night in Prayer to God.

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. St. Luke vi. 12.

How ought we to pray, if we wish the Lord to hear our prayers?

We ought to pray from our hearts.

When may we know that we are praying from our hearts?

When we think about our prayers while we say them, and do not give way to wandering thoughts.

What posture ought our bodies to be in when we are saying our prayers?

We ought to kneel upon our knees.

Do we read in Scripture that kneeling is the proper posture for Prayer?

Yes, we read of the prophet Daniel kneeling upon his knees while praying to the Lord. Daniel vi. 10.

Also we read concerning Our Lord, when praying in the garden of Gethsemane, that "He kneeled down and prayed." St. Luke xxii. 41.

What is meant by the word Prayer?

Asking God.

How many kinds of Prayer are there?

Three, Prayers of Confession,
„ „ Supplication,
„ „ Intercession.

What do you mean by the word Confession?

Telling anyone what we have done wrong.

What do you mean by the word Supplication?

Begging or entreating.

What do you mean by the word Intercession?

Begging or entreating for others.

What is meant by a Prayer of Confession?

A Prayer in which we confess our sins.

What is meant by a Prayer of Supplication?

A Prayer in which we pray for ourselves as well as for others.

What is meant by a Prayer of Intercession?

A Prayer in which we pray for others only.

Did not our Lord give His disciples a Form of Prayer?

Yes.

If our Lord taught His disciples to use a Form of Prayer, must it not be agreeable to His will that we should also do the same?

Yes, especially in Public Worship.

Why should we especially use Forms of Prayer in Public Worship?

Because each person present can then know beforehand what is going to be said,

and so can join with heart and voice in the Worship of God.

Is not Scripture in favour of Forms of Prayer?

Yes.

Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. Ecclesiastes v. 2.

How may this text of Scripture be said to be in favour of Forms of Prayer?

In bidding us not to be hasty to utter any thing before God, but to consider well beforehand what we are going to say.

What is the Form of Prayer, which our Lord gave to His disciples, called?

The Lord's Prayer.

Let me hear if you can say the Lord's Prayer.

Our Father, &c.

What is that part of a Prayer called, in which we call upon God before we begin to ask for any thing?

The Invocation.

What is the meaning of the word Invocation?

Calling upon any one to listen to what we are going to say.

Repeat so much of the Lord's Prayer as may be called the Invocation.

"Our Father, which art in Heaven."

Do we ask for any thing in this portion of the Lord's Prayer?

No, we only call upon God to listen to us.

Will God always listen to us when we call upon Him?

Yes, if we call upon Him according to His will, in sincerity and truth.

Shew from Scripture that God will listen to our prayers if we ask according to His will, in sincerity and truth.

And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. 1st St. John v. 14.

God is a Spirit: and they that worship him must worship him in spirit and in truth. St. John iv. 24.

Shew from Scripture that if God does not answer our prayers, it may be through some fault of our own.

Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. St. James iv. 3.

For whose sake does God answer prayer?

For the sake of Jesus Christ alone.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. St. John xiv. 13, 14.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. St. John xv. 16.

Have not some Christians erred in requiring other intercessors than our Lord Himself to render Prayer effectual at the Throne of Grace?

Yes, those in Communion with the Church of Rome.

What intercessors does the Church of Rome require in addition to our Great and Only Intercessor Jésus Christ, to render Prayer effectual?

The Blessed Virgin Mary and the Saints.

Is not the requirement of other intercessors in addition to Christ, contrary to Scripture?

Yes.

Do the Scriptures give us any other name, besides that of Jesus Christ, in which to offer our Prayers?

None whatever.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts iv. 12.

Shew from Scripture that we require no other intercessor than our Lord Himself, to render our Prayers effectual at the Throne of Grace.

At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. St. John xvi. 26, 27.

What do we call God in the Lord's Prayer?

Our Father.

Why do we call God our Father?

Because we have been made His children.

When were we made the children of God?

At our Baptism. (*See page 27.*)

Where do you say God is when you say the Lord's Prayer?

In Heaven.

Is not God everywhere?

Yes, God is everywhere present.

The eyes of the Lord are in every place, beholding the evil and the good. Proverbs xv. 3.

Why then are we taught in the Lord's Prayer to say that Our Father, meaning God, is in Heaven?

Because He shows His presence there.

What kind of a Prayer is the Lord's Prayer?

A Prayer of Supplication, in which we pray both for ourselves and others.

What is the first thing you are taught to pray for in the Lord's prayer?

That we may hallow God's Name.

Say the words as they stand in the Lord's Prayer.

"Hallowed be Thy Name."

What is meant by the word Hallow?

To keep holy.

Did you not say that one of the Ten Commandments bade you to keep God's Name Holy?

Yes, the third.

Then what do you pray for in this portion of the Lord's Prayer?

For Grace to keep the Third Commandment.

What is the next portion in the Lord's Prayer?

"Thy kingdom come."

What do you mean in this place by the kingdom of God?

His rule in our hearts.

How does God rule in our hearts?

By sending His Holy Spirit upon us.

Is the indwelling of the Holy Spirit ever called the kingdom of God in Scripture?

Yes.

For, behold, the kingdom of God is within you. St. Luke xvii. part 21.

Having prayed for the help of the Holy Spirit, in the words "Thy kingdom come," what is the next thing we pray for in the Lord's Prayer?

"Thy will be done in earth as it is in Heaven."

If the Holy Spirit rule in our hearts, what effect will it have upon us?

It will cause us to do the Lord's will.

What is doing the will of God, in one word?

Obedience.

What do we pray for in this portion of the Lord's Prayer?

That we may keep God's Holy Will and Commandments.

How do we pray that we may do God's will on earth?

As it is done in Heaven.

Who are they who do God's will in Heaven?

The Holy Angels.

How do the Holy Angels do God's will in Heaven?

Perfectly.

Must not we then try to do the same while on earth?

Yes.

Be ye therefore perfect, even as your Father which is in Heaven is perfect. St. Matt. v. 48.

Can we ever expect in this world to be able to do the will of God perfectly?

No.

How must we do it then?

As perfectly as we can.

Should we ever leave off striving to do the will of God perfectly?

No, for if we leave off we shall at the same time be leaving off doing the Lord's will.

Let us go on unto perfection. Heb. vi. pt. 1st verse.

What is the next petition in the Lord's Prayer, after praying that we may do the Lord's will?

"Give us this day our daily bread."

What is meant here by bread?

Every thing necessary for the soul and body.

Why are we taught by our Lord to ask only for *one day*, that God will give us our daily bread?

In order that we may pray every day.

What is the next petition?

"And forgive us our trespasses, as we forgive them that trespass against us."

What do you mean by trespasses?

Sins.

On what condition are we to entreat the forgiveness of our trespasses?

On the condition that we forgive others their trespasses against us. *(See page 171.)*

What great duty do we here pray that we put in practice?

The duty of forgiveness.

What is the next petition in the Lord's Prayer?

"And lead us not into temptation, but deliver us from evil."

What do you mean by the word temptation?

Trial.

What temptation or trial is it, into which we here pray that we may not be led?

The temptation of the Devil to do what is wrong.

Does not God sometimes put temptation in our way?

Yes.

Should we not pray to be delivered from the temptation of the Lord, as well as from that of the Devil?

No, the Lord only tempts or tries us for our good—the Devil tempts us that we may fall.

Shew from Scripture that the Lord tempts no man for evil.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. St. James i. 13.

Shew from Scripture that the Lord tempts us for good.

And it came to pass after these things, that God did tempt Abraham. Genesis xxii. part of first verse.

What did the Lord tempt Abraham to do?

To slay his son.

Was that for evil or for good?

For good.

What was the good for which the Lord thought proper to tempt Abraham?

The trial of his faith.

How do you know that it is from the temptation of the Evil One, and not of God, that we pray to be delivered in the Lord's Prayer?

Because we are taught to continue our prayer to God to deliver us from evil.

What is the evil from which you pray to be delivered in the Lord's Prayer?

The Devil and all his works.

May not the Lord's Prayer be considered as ending with the words, "deliver us from evil"?

Yes.

What is the concluding part called?

A doxology, or little hymn of praise.

Say that portion of the Lord's Prayer, which is not a prayer, but a Doxology, or Hymn of Praise.

"For thine is the Kingdom, the Power and the Glory, for Ever and Ever."

What does the word Doxology mean?

A hymn of praise.

How many of the Evangelists mention our Lord as teaching the Lord's Prayer to His followers?

Two. St. Matthew vi. 9, and St. Luke xi. 2.

Is the doxology mentioned by both the Evangelists?

No, only by St. Matthew.

Does not the Church order the Lord's Prayer to be said sometimes with, and sometimes without, the Doxology?

Yes.

Why is this?

Because it is so written in Scripture.

What do we say at the end of the Lord's Prayer?

Amen.

What desirest thou of God in the Lord's Prayer?

(See Catechism.)

Say so much of the Lord's Prayer as relates to the sending of His grace unto you, and to all people.

"Thy kingdom come."

Say so much of the Lord's Prayer as relates to worshipping, serving, and obeying Him as we ought to do?

"Hallowed be Thy name, Thy will be done in earth as it is in Heaven."

Say that portion of the Lord's Prayer, in which we pray that God will send all things that be needful, both for our souls and bodies.

"Give us this day our daily bread."

Say that portion of the Lord's Prayer, in which we pray that He will be merciful unto us, and forgive us our sins.

"Forgive us our trespasses, as we forgive them that trespass against us."

Say that portion of the Lord's Prayer wherein we pray that it may please God to save and defend us in all dangers, ghostly and bodily.

"Lead us not into temptation."

What do you mean by the word Ghostly?

Spiritual, or belonging to the soul.

What do you mean by ghostly dangers?

Dangers which beset the soul.

Say that portion of the Lord's Prayer in which we pray that the Lord will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

"Deliver us from evil."

Whom do you mean by your Ghostly Enemy?

The Devil.

Why is he called our Ghostly Enemy?

Because he is a spirit, and the enemy of our souls.

What do you mean by everlasting death?

Eternal punishment in Hell, which is called in Scripture, the second death. Rev. xxi. 8.

What do you mean by the word Amen, at the end of all prayers?

So be it, or so let it be. *(See page 185.)*

THE SACRAMENTS.

HAVING considered one of the principal means of Grace ordained by our Lord for obtaining the help of the Holy Spirit, namely, Prayer; we will now consider the other principal means of Grace which the Lord has also ordained for our use, whereby to try our faith. What are these?

The Sacraments.

How many Sacraments hath Christ ordained in His Church?

Two only as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord.

What are the names of the two Sacraments?

Baptism and the Supper of the Lord.

What reason has just been given for receiving the Sacraments of Baptism and the Supper of the Lord?

Because they are generally necessary to Salvation.

What is meant by the words *generally* necessary?

Necessary for every one, where they may be had.

May not the words "generally necessary to Salvation," also signify that there may be circumstances under which it may please the Lord to grant Salvation, independent of the use of the Sacraments?

Yes, the Lord is not bound to the use of any means of grace, although it has pleased Him to bind us.

Give instances in which it may please the Lord to save without the use of the Sacraments.

The case of infants dying before they can be baptized, or of young persons dying before they are old enough to receive the Lord's Supper, or in the case of persons being placed in any position so as to prevent their use of the appointed means of grace.

But can we speak of the Lord as not requiring the use of the Holy Sacraments, on the part of those generally who are living under ordinary circumstances?

No, the Sacraments of Holy Baptism and the Supper of the Lord are generally necessary to Salvation; and in a general way, we must not believe that we can be saved without them.

Have we any reason from Scripture to believe that Christians can be saved without the use of the Sacraments as means of grace?

None whatever.

Shew from Scripture that the Sacrament of Holy Baptism is necessary to Salvation.

He that believeth and is baptized shall be saved. St. Mark xvi. part of 16th verse.

Jesus answered, Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God. St. John iii. 5. (Revised Version N.T.)

What are the two things here set forth in the Gospel of St. Mark, as necessary to Salvation?

Faith and Baptism.

What do we read in the Gospel according to St. John, that we must be, before we can enter the Kingdom of Heaven?

We must be born of Water and the Spirit.

When were we born of Water and the Spirit?

At our Baptism.

For by one Spirit are we all baptized into one body, . . . and have been all made to drink into one Spirit. 1st Corinthians xii. 13.

Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts ii. 38.

Having shewn that the Sacrament of Holy Baptism is necessary to Salvation, shew also that the Sacrament of the Lord's Supper is necessary to Salvation.

Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his Blood, ye have no life in you. Whoso

eateth my Flesh, and drinketh my Blood, hath eternal life; and I will raise him up at the last day. St. John vi. 53, 54.

How does this portion of Scripture show that the Sacrament of the Lord's Supper is necessary to Salvation?

Because, except we receive it, we cannot have Eternal Life.

Is Eternal Life the same as Salvation?

Yes. *(See page 184.)*

What meanest thou by the word Sacrament?

I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.

How many parts are there in a Sacrament?

Two, the outward and visible sign, and the inward and spiritual grace.

What is meant by the words outward and visible?

Something which we can see.

What is meant by the words inward and spiritual?

Something which we cannot see.

Who ordained the Sacraments of Baptism and the Supper of the Lord?

Christ Himself.

Shew from Scripture that Christ ordained the Sacrament of Holy Baptism.

Go ye therefore, and make disciples of all the nations (see Revised Version N.T.), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. St. Matthew xxviii. 19.

Shew from Scripture that Christ ordained the Sacrament of the Lord's Supper.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave to the disciples, and said, Take, eat; this is my Body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. St Matthew xxvi. 26, 27.

What is required to constitute a Sacrament necessary to Salvation?

Three things.

What are they?

1st. An Outward and Visible Sign.

2nd. An Inward and Spiritual Grace.

3rd. It must be ordained by Christ Himself.

What is the Outward Visible part of a Sacrament called?

A sign.

What is it a sign of?

That we receive the Inward and Spiritual Grace.

What is the Outward and Visible part of a Sacrament called besides a sign?

A Means and a Pledge.

Why is the Outward and Visible part of a Sacrament called a Means?

Because we must make use of it in order to obtain the Inward and Spiritual Grace.

Why is the Outward and Visible part of a Sacrament called a Pledge?

Because it is the earnest, or token, of receiving the Inward and Spiritual Grace.

Do we read in Scripture of any other outward signs, used by God as pledges, or tokens of promises and blessings received from Him?

Yes.

The Ark, while building, was an outward sign that God would destroy the world, if the people did not repent. Gen. vi. 13, 14.

The Rainbow was an outward sign of God's promise not to destroy the world any more by the waters of a flood. Gen. ix. 11 to 16.

The going back of the Sun Dial was an outward sign given by God to King Hezekiah, that he should recover from his sickness. 2nd Kings xx. 8 to 11.

Circumcision was an outward sign to the Jews that they were set apart as God's people. Genesis xvii. 9 to 11.

What is the Inward and Spiritual part of a Sacrament called?

Grace.

What does the word Grace mean?

The help of God's Holy Spirit.

Seeing that each Sacrament has two parts, can we call either of those parts a Sacrament without the other?

No.

THE SACRAMENT OF HOLY BAPTISM.

What is the outward visible sign or form in Baptism?

Water, wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost.

Shew from Scripture that Water was commanded to be used as the outward visible sign in Baptism.

And he commanded the chariot to stand still; and they went down both into the water, both Philip and the Eunuch; and he baptized him. Acts viii. 38.

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? Acts x. 47.

Does the quantity of water used in Holy Baptism make any difference with respect to the person baptized?

No.

How ought the water to be used in administering the Sacrament of Holy Baptism?

The water may either be poured or sprinkled upon the person baptized, or the person baptized may be immersed or plunged into the water.

When St. Philip baptized the Eunuch, how may we suppose the Sacrament of Baptism to have been administered to him?

The Eunuch was either plunged into the water, or the water was poured upon him.

When St. Peter baptized Cornelius the Centurion, and those in his house, how must we suppose the Sacrament of Holy Baptism to have been administered?

The water must have been sprinkled or poured upon them.

Does the Church of England allow the Sacrament of Holy Baptism to be administered by immersion or by sprinkling?

The Church of England allows both. *(See Rubric.)*

What is the most convenient and suitable way of baptizing, in a country like England?

In a changeable and cold climate like England, it is safest to baptize persons by sprinkling, or pouring water upon them.

Seeing then that the Sacrament of Holy Baptism may be administered according to Scripture, both by sprinkling or pouring and by immersion; is it not very wrong for persons to separate from the Church of England, which allows both, because it uses pouring or sprinkling as most convenient?

Yes.

What sin must those commit who separate themselves from the Church of England for this reason?

The sin of Schism.

Why is the water in Holy Baptism called the outward visible sign?

Because we can see it.

What is it a sign of?

That we receive the Inward and Spiritual Grace.

What is the Inward and Spiritual Grace in Baptism?

A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

What is meant by "a death unto sin"?

Putting an end to sin.

What is meant by "a new birth unto righteousness"?

The beginning of that which is good.

Who is it that came upon us at our Baptism, to put an end to sin, and to be the beginning of that which is good?

The Holy Spirit of God.

Which of the Apostles most plainly declares that the Holy Spirit is given in the Sacrament of Holy Baptism?

St. Paul.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 1st Corinthians xii. 13.

Mention one occasion upon which St. Paul plainly showed his belief that the Holy Ghost is given in the Sacrament of Holy Baptism.

In Acts xix. 1 to 5, we read that upon certain disciples of Ephesus saying to him, "We have not so much as heard whether there be any Holy Ghost;" St. Paul immediately asks them "Unto what then were ye baptized"?

What reason must we give for St. Paul thus suddenly alluding to Baptism upon hearing from the Ephesian disciples that they had not received the Holy Ghost?

Nothing but his belief that the Holy Ghost is given in the Sacrament of Holy Baptism.

Were not the Ephesian disciples baptized again, when St. Paul heard that they had not received the Holy Ghost?

Yes, they were baptized into the name of the Lord Jesus. (See Revised Version N.T.)

Why were the Ephesian disciples again baptized, when they had already been baptized with John's Baptism of Water only?

That they might receive the Holy Spirit by means of Christ's or Christian Baptism.

Shew from Scripture that we die unto sin, and are born anew unto righteousness, in the Sacrament of Holy Baptism?

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the

dead by the glory of the Father, even so we also should walk in newness of life. Romans vi. 3, 4.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Colossians ii. 12.

What is here meant by being buried with Christ in Baptism?

That as Christ died and was buried that He might put an end to sin; so are we baptized that we also may die unto (or put an end to) sin.

What is likened to the resurrection of Christ, in this portion of Scripture?

Our rising again from a state of sin unto newness or amendment of life.

When ought we to die to sin, and rise again to righteousness?

Directly we have been baptized, or as soon as we know right from wrong.

Why are we said in Baptism to be born again?

Because by nature we are born in sin.

What are we the children of by nature?

The children of wrath.

What is meant by wrath?

Anger.

Whose wrath or anger are we born under?

The wrath or anger of God.

Shew from Scripture that we are by nature the children of wrath.

And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Ephesians ii. 1, 2, 3.

Who is meant by the prince of the power of the air, in this portion of Scripture?

The Devil.

In whom is he said to work?

In the children of disobedience.

Who were the children of disobedience in times past?

All of us.

When was this?

When we were born in sin.

What are we made, now that we are baptized?

The Children of Grace.

What is meant when we say we are Children of Grace?

That we have been made the Children of God, and His favour rests upon us.

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. Galatians iii. 26, 27.

How long may we expect the grace or favour of God to rest upon us?

So long as we obey Him.

What is required of persons to be baptized?

Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

What are the two things here required?

Repentance and Faith.

What is meant by Repentance?

Forsaking or leaving off sin.

What is meant by Faith?

Believing things which we cannot see.

What is meant by the word "whereby"?

By which.

What do the words "whereby" refer to in this question?

To Repentance and Faith.

What must those believe who are baptized?

The promises of God.

What are those promises?

Forgiveness of Sins, the Gift of the Holy Ghost, and Eternal Life after death.

In what Sacrament were these promises made?

In the Sacrament of Holy Baptism.

Will God fulfil these promises if we neglect to have Repentance and Faith?

No, God will not work without us; we must do our part.

Work out your own salvation with fear and trembling. Philippians ii. part 12th verse.

Will it be of any use our having been baptized, if we neglect to have Repentance and Faith?

No, it will do us no good (unless we die before we have committed actual sin) to use the means of Grace, if we neglect the conditions upon which it has pleased God to give us Grace.

We then, as workers together with him, beseech you also that ye receive not the Grace of God in vain. 2nd Corinthians vi. 1.

THE BAPTISM OF INFANTS.

We say that it is required of those who come to be baptized, that they must have repentance and Faith; Had we all Repentance and Faith when we were baptized?

No.

Why?

Because most of us were baptized in our infancy.

Why then are infants baptized, when by reason of their tender age they cannot perform them?

Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

What are those things that infants cannot perform?

Repentance and Faith.

Why then are they baptized?

Because they promise them both by their Sureties.

Who are they that promise?

The infants.

Both what do they promise?

Both Repentance and Faith.

How can infants promise these things when they cannot speak?

They promise by their Sureties.

Who are the Sureties?

Their Godfathers and Godmothers.

Why are the Godfathers and Godmothers called Sureties?

Because they engage to see that the child shall be taught its religion.

When any worldly inheritance is left to little children, who are they that undertake to see that when they come to age, they are put into possession, and taught to manage their inheritance?

Trustees.

What is the inheritance little children receive at their Baptism?

They are made inheritors of the Kingdom of Heaven.

Who are they that undertake to see that little children shall be taught to fulfil the conditions upon which they are to be put in possession of their spiritual inheritance?

Their Spiritual Trustees or Sureties—their Godfathers and Godmothers.

If persons are always found to act as Trustees, in putting children into the possession of their wordly property, ought there not to be the same willingness to come forward to put children into a position to enter upon their Spiritual inheritance?

Yes.

When must children take care to fulfil the conditions, and perform the promises made in their names at their Baptism?

When they come to age.

When do they come to age?

When they know right from wrong, and have been taught their religion.

When does the Church call upon children to come forward and say that they are willing to perform the promises made in their names at their Baptism?

At their Confirmation.

Is it contrary to Scripture that infants should be baptized?

No.

Shew from Scripture that the Baptism of Infants is not contrary to Scripture.

Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. St. Matthew xxviii. 19. (Revised Version N.T.)

For the promise is unto you, and to your children. Acts ii. part 39th verse.

And when she was baptized, and her household, she besought us, saying, if ye have judged me to be

faithful to the Lord, come into my house, and abide there. And she constrained us. . . . And he took them the same hour of the night, and washed their stripes: and was baptized, he and all his, straightway. Acts xvi. 15, 33.

And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. 1st Corinthians i. 16.

Is it probable our Lord would have ordered His disciples to baptize all nations, if He had wished the children to be left out?

No.

When we read in Scripture of whole households being baptized, can we believe the children of those households to have been left unbaptized, or the households to have been without children?

No.

Was it the custom of the Church in former times to baptize children?

It was the universal custom of the Church for 1,500 years, to baptize infants as well as grown up persons.

Can it be shown that it was the custom in the earlier ages of the Church to baptize infants?

Yes, a Council was held by St. Cyprian, Bishop of Carthage, A.D. 253, at which 66 Bishops were present. At this Council it was decreed that the Baptism of Infants should neither be deferred or limited to the eighth day after birth. *St. Cyprian: Epist.* lix, *Ad Fidum, de infantibus baptizandis.*

How is it that in these latter days many Christian Parents refuse to have their children baptized?

Because they doubt God's love and free grace towards all His creatures, even those that cannot discern between their right hand and their left. (See Jonah iv. 11.)

Were little children brought to God among the Jews?

Yes.

When?

At their Circumcision.

How old were they?

Eight days old.

What has taken the place of Circumcision in the Christian Church?

The Sacrament of Holy Baptism. *(See page 11.)*

Shew this from Scripture.

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Colossians ii. 11, 12.

What is Baptism called in this portion of Scripture?

The Circumcision of Christ, or Christian Circumcision.

Does Christ wish little children to come to Him?

Yes.

Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God, Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. St. Mark x. 14, 15.

Must it not be wrong then to keep little children from the Sacrament of Holy Baptism?

Yes.

Does God require Repentance and Faith of Infants?

No.

Why?

Because He has not given them the power to perform them.

Does God require anything from us that He has not given us the power to perform?

No.

What then must we believe respecting the Baptism of infants?

That it is according to the will of God.

THE SACRAMENT OF THE LORD'S SUPPER.

Having considered the Sacrament of Holy Baptism, what other Sacrament remains for our consideration?

The Sacrament of the Lord's Supper.

Why was the Sacrament of the Lord's Supper ordained?

For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Shew from Scripture that the Lord's Supper was ordained as a continual remembrance of the sacrifice of the death of Christ.

This do in remembrance of me. St. Luke xxii. 19.

What is Christ's death called?

A Sacrifice.

What is meant by a Sacrifice?

An offering to God for sin.

Is not the Lord's Supper a representation of the Sacrifice of the death of Christ, as well as a Remembrance of that Sacrifice?

Yes, The Bread broken is a representation of the Body of Christ; and the Wine poured out is a representation of the Blood of Christ.

For as often ye eat of this bread, and drink this cup, ye do shew the Lord's death till he come. 1st Corinthians xi. 26.

What is meant by shewing the Lord's Death?

Proclaiming or setting it forth.

Who are to do this?

Christ's Ministers, as His Ambassadors or Representatives.

Shew from Scripture that Christ's Ministers are to act as His Ambassadors or Representatives.

Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. 2nd Corinthians v. 20.

How ought the doctrine of the Lord's Supper, being a representation of the Sacrifice of the Death of Christ, to be set forth in the Services of the Church?

By the Celebrant, or Officiating Priest, standing before the Altar, or Lord's Table, as Christ's Ambassador or Representative.

Is not our Blessed Lord represented in Scripture as entering into Heaven, which is God's Throne, with His own Blood, to make intercession for us?

Yes, "By His own Blood He entered in once into the Holy Place," which is Heaven, where "He ever liveth to make intercession for us." Hebrews ix. 12, and vii. 25.

Was not this act of Intercession on the part of our Blessed Lord represented in the Jewish Church?

Yes, on the Day of Atonement, when the High Priest entered with the blood of animals into the Most Holy Place, within the Veil of the Tabernacle or Temple. See Leviticus xvi. 15.

Ought not this great act of our Blessed Lord's Atonement also to be represented on earth in the Christian Church?

Yes, it is, whenever the Priest, standing before the Altar or Lord's Table, celebrates the Lord's Supper.

Are not the words Altar and Lord's Table used in Scripture to mean the same thing?

Yes.

Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. Mal. i. 7.

We have an altar, whereof they have no right to eat which serve the tabernacle. Hebrews xiii. 10.

Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1st Cor. x. 21.

The Lord's Supper being ordained for the continual remembrance of the Sacrifice of the Death of Christ, what are the conditions necessary to constitute a Sacrifice?

Three conditions; First, the Immolation or Slaying of the Victim; Secondly, the Presentation or Offering; and thirdly, the Participation by those who are called to the Sacrifice. Leviticus vii. 2, 5, 15, 16.

Are these conditions fulfilled in the Sacrament the Lord's Supper?

Yes, the Victim is our Blessed Lord and Saviour Jesus Christ, slain once for all. The Presentation, Our Lord has ascended into Heaven as our High Priest, presenting Himself before the Throne as the Atonement for our sins. The Participation, Our Lord imparts Himself to every faithful Communicant, who comes to Him in His own appointed way in the Sacrament of the Lord's Supper.

What may be said then with reference to the Sacrament of the Lord's Supper, as connected with the Sacrifice of the Death of Christ?

That the Sacrament of the Lord's Supper is a Continuation, a Commemoration, and Representation, but *not* a Repetition of that Sacrifice.

It has been said that the Sacrament of Holy Baptism has taken the place of Circumcision—What Jewish rite has the Sacrament of the Lord's Supper taken the place of?

The Passover.

What is the Sacrament of the Lord's Supper a remembrance of, besides the Sacrifice of the Death of Christ?

Of the benefits which we receive thereby.

What is the meaning of the word "thereby"?

By that.

By what do you say you receive the benefits?

By that Sacrifice.

By what Sacrifice?

By the Sacrifice of the Death of Christ.

What are meant by benefits?

Blessings.

What blessings do we receive by the Sacrifice of the Death of Christ?

Forgiveness of sins, and salvation here and hereafter.

It has been said that each Sacrament must have an Outward Visible Sign, and an Inward Spiritual Grace—What is the outward part or sign in the Lord's Supper?

Bread and Wine which the Lord hath commanded to be received.

Shew from Scripture that the Lord commanded Bread and Wine to be received in the Lord's Supper.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. St. Matthew xxvi. 26, 27.

What is the inward part or thing signified?

The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Shew from Scripture that when we receive the Bread and Wine in the Lord's Supper, we verily and indeed take the Body and Blood of Christ.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the commuion of the body of Christ? 1st Corinthians x. 16.

By whom are the Body and Blood of Christ received in the Lord's Supper?

By the Faithful.

Who are meant by the Faithful?

All Christians, especially those who believe and act up to their belief.

How will those receive the Lord's Supper who do not come in faith?

They will receive it to their condemnation.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1st Corinthians xi. 29.

For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body. (Revised Version N.T.)

How does this text show that those who come not in faith eat and drink unworthily?

Because they do not discern the Lord's Body, which is the Inward and Spiritual Grace in this Holy Sacrament.

What does it show if we do not believe that we receive the Body and Blood of Christ in the Lord's Supper?

A want of faith.

What are the benefits whereof we are partakers thereby?

The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Can we understand how we receive the Body and Blood of Christ in the Lord's Supper?

No, it is a mystery.

What is meant by a mystery?

Anything not revealed to us, and which is above our reasoning powers.

Are not the Ministers of Christ spoken of in Scripture in connection with the Holy Sacraments?

Yes, they are called "Ministers of Christ and Stewards of the Mysteries of God." 1st Corinthians iv. 1.

Is it not presumptuous to explain how we receive the Inward and Spiritual Grace in either of the Sacraments?

Yes, it is: we must believe that we receive them, although we cannot see or understand them.

What then must we believe concerning the Body and Blood of Christ in the Lord's Supper?

That they are the food of the soul; that as Bread and Wine strengthen and refresh the body, so the Body and Blood of Christ strengthen and refresh the soul.

How must we believe that our souls are strengthened and refreshed by the Body and Blood of Christ?

We must believe that Christ Himself is verily and indeed present to dwell with us, in a manner far above our reasoning powers, and which we cannot understand.

Shew from Scripture that Christ is verily and indeed present in this Holy Sacrament.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. St. John vi. 56.

Must we not believe then in the Real Presence of Christ in the Sacrament of the Lord's Supper?

Yes, we must believe that our Lord is really present in that Holy Sacrament, for the purpose of Reception and Communion, that "He may dwell in us, and we in Him."

Ought we to try to define or explain in any way how, or in what manner, our Lord is really present in the Holy Communion?

No—We ought not to fancy ourselves wise above what is revealed.

What will the error of trying to define or explain a mystery lead to, if indulged in?

To much strife, dissension, and division.

Has not the Church of Rome erred in trying to define or explain the Real Presence of Christ in this Holy Sacrament?

Yes, the Church of Rome teaches that the Bread and Wine is changed into the Body and Blood of Christ, which is contrary to reason and Scripture.

What is this error called?

Transubstantiation.

What is the meaning of the word "Transubstantiation"?

Change of substance.

What has caused the Church of Rome to err with respect to the Sacrament of the Lord's Supper?

The desire to define and explain what the Lord has seen proper to conceal as a mystery.

Is Christ then less really present in this Holy Sacrament, because we cannot understand the manner of that Presence?

No. Many things above our understanding are far more real than things we can understand.

What is the Sacrament of the Lord's Supper sometimes called?

The Holy Communion and the Eucharist.

Why is the Lord's Supper called the Holy Communion?

Because in that Holy Sacrament we all have Communion with Christ, and with one another.

What is the meaning of the word Communion?

Fellowship.

Why is the Sacrament of the Lord's Supper sometimes called the Holy Eucharist?

Because it is a Feast of Holy Joy and Thanksgiving.

What does the word Eucharist mean?

Thanksgiving, or thankfulness.

Do not persons often make foolish excuses for keeping away from this Holy Sacrament?

Yes.

What is the principal excuse?

Want of fitness.

Whose fault is it if we are not fit?

Our own.

In what ought our fitness for the reception of the Lord's Supper to consist?

In feeling our own unworthiness or want of fitness. If we feel ourselves fit, it shews that we think more highly of ourselves than we ought to think, and in so doing we are not fit to come to that Holy Sacrament.

Ought any feelings of our own sinfulness or unworthiness or want of fitness, to keep us away from this Holy Sacrament?

No, it is this very feeling that ought to make us more anxious to come, for our Lord's own words are—"I came not to call the righteous, but sinners to repentance." St. Mark ii. 17; St. Luke v. 32.

What is required of those who come to the Lord's Supper?

To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His Death; and be in charity with all men.

Say in three words what is required of those who come to the Lord's Supper.

Repentance, Faith, and Charity.

How must our Repentance shew itself to be a true Repentance?

By Amendment of life.

What is meant by a *lively* Faith?

A Faith shewing itself in good works.

What is meant by Charity?

Love.

To whom must we shew our Love?

To all men.

What is Charity, or Love, called in Scripture?

A New Commandment, and the fulfilling of the Law.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. St. John xiii. 34.

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. Romans xiii. 10.

Do not some persons keep away from the Sacrament of the Lord's Supper through fear?

Yes.

What do they fear?

That they should eat and drink unworthily.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord....For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1st Corinthians xi. 27 and 29.

Wherefore whosoever shall eat the bread or drink the cup of the Lord, unworthily, shall be

guilty of the body and blood of the Lord....For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body. 1st Cor. xi. 27 and 29. (Revised Version N.T.)

Whose words are these?

The words of St. Paul.

Do not such persons often misunderstand these words?

Yes, they often think that these words mean that they must not come to the Lord's Supper until they feel worthy to come.

Is this the true meaning of these words of St. Paul?

No.

What do they mean?

That we must not behave ourselves improperly, or in an unworthy manner at the Lord's Table, as the Corinthians did.

How do we read that the Corinthians behaved at the Lord's Table?

They were greedy and drunken. See 1st Cor. xi. 21.

Need that be our case?

No.

How may we be said to come to the Lord's Table unworthily, and so bring upon ourselves the condemnation spoken of by St. Paul to the Corinthians?

By coming to the Lord's Table with a determination to continue in sin.

Ought any feeling of our own unworthiness to keep us away?

No, for except we feel ourselves to be unworthy, we are not fit to come.

Do we not give the advantage to our Spiritual Enemy, the Devil, by habitually staying away from the Sacrament of the Lord's Supper?

Yes.

How so?

Because we refuse to strengthen and refresh our souls, to enable us to fight against him, and so we add sin to sin.

How do we add sin to sin by staying away habitually from the Sacrament of the Lord's Supper?

Because so long as we stay away habitually, we disobey the commandment of our Lord, "This do in remembrance of Me." St. Luke xxii. part 19.

What is meant by examining ourselves?

Asking ourselves questions, to find out what we have done amiss.

Can we be said to repent, if we will not examine ourselves?

No.

Why?

Because we cannot repent, unless we know what we have to repent of.

Shew from Scripture that self-examination is necessary to prepare us for a worthy reception of the Sacrament of the Lord's Supper.

But let a man examine himself, and so let him eat of that bread, and drink of that cup. 1st Corinthians xi. 28.

But let a man prove himself, and so let him eat of the bread, and drink of the cup. Cor. xi. 28. (Revised Version N.T.)

THE END.

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